THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

VARIOUS NATIONS of the KNOWN WORLD.

VOLUME VI.

VOLUME IV.

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Together with

HISTORICAL ANNOTATIONS,

And ſeveral

CURIOUS DISCOURSES

Equally Inſtructive and Entertaining.

VOL. VI, in Two PARTS.

PART I. Containing the DOCTRINE and DISCIPLINE of the CHURCH OF ENGLAND, of the PRESBYTERIANS, INDEPENDENTS, ANABAPTISTS, QUAKERS, *&c.*

PART II. Containing the VARIOUS SECTS of MAHOMETANS, with an APPENDIX of the Lives of MOHAMMED, OMAR, and ALI.

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Tranſlated into *ENGLISH.*



LONDON:

Printed for CLAUDE DU BOSC, Engraver at the *Golden Head* in *Charles-Street, Covent-Garden,*

M.DCC.XXXVII.

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HISTORICAL ANNOTATIONS.

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BRITISH MUSEUM

The Contents of this Volume
follows the Index at the End of
the Volume



C. Du Bose Sculp.

A

DISSERTATION

ON THE

REFORMED EPISCOPAL CHURCH of *ENGLAND*.



HIS Diſſertation will give the Reader a juſt Idea of the Riſe and Progreſs of the *Engliſh Reformation*; that is, of one of thoſe extraordinary Revolutions, the Beginnings of which appear contemptible, and wholly unconnected with the wonderful Conſequences which flowed from them. A Revolution, the chief Agents of which ſeemed deprived of their Liberty, and were, in ſome Meaſure, forced to follow againſt their own Inclinations the Dictates of an overruling Providence, infinitely ſuperior to the Power of Man: In ſhort a Revolution, the firſt Author of which, tho' unwilling, and without even foreſeeing it, deſtroyed a Religion of which he had lately been declared the [a] Defender, and which he endeavoured to maintain by Fire and Sword, even in the height of his Rebellion againſt the Head of the Church, the Vicar of Chriſt upon Earth. Such

[a] *Leo* the Xth gave him that Title to reward his Zeal for the Catholick Church, which made him write againſt *Luther*. If we believe *Burnet* in his Preface to the Hiſtory of the *Engliſh Reformation*, *Henry* was ſo vain as to think the Holy Ghoſt inſpired him in the Compoſition of that Book.

was the Behaviour of *Henry* the VIIIth, a Prince violent and impetuous in his Deſires, carried away beyond all Bounds by his Paſſions, deſpotick in his Undertakings, yet wavering and unſettled in his Principles. The many Irregularities he was guilty of, in the deplorable Schiſm he began, gave the World juſt Grounds to think he rather followed the unruly Motions of a fiery Temper, than the Direction of a Zeal [b] according to Knowledge, for the Good of his Religion.

THIS famous Schiſm, or, to uſe ſofter Words and leſs offenſive to Proteſtant Ears, this eminent Reformation has been an irreparable Loſs to the Catholick Church; but let it be ſaid without any Offence to the ſaid Church, that it has been followed by a Freedom of thinking which has and daily does ſpread its Beams through all Parts of Learning in *Europe*. It took its Riſe from a Scruple of *Henry* VIII concerning his Marriage with *Catharine* of *Arragon*, Widow of Prince *Arthur*, *Henry*'s Brother. 'Tis needleſs to examine here whether this Scruple was well grounded or not: Certain it is that this King's violent Paſſion for *Anne Bullen* either raiſed or [c] renewed this Scruple: Tho' ſome pretend that Cardinal *Wolſey* [d] being diſcontented, perſuaded the King that his Marriage was null. However that be, they had recourſe to *Rome* for a Divorce; but to prepare Matters the Biſhops of *England* were firſt conſulted, Ways and Means ſought, to ſecure the Pope's Authority in that nice Point. The Bull of Diſpenſation for *Henry*'s Marriage was ſoon found to have been ſurreptitiouſly obtained; this Diſcovery was looked upon as the beſt way to ſkreen the Pope's Infallibility: Since, by the Canon-Law, if by any falſe Repreſentation of Facts, or deceitful Pretence the Pope is impoſed upon, and Bulls obtained, ſuch Decrees may be reverſed without infringing the Pope's Infallibility. Such are the Shifts found out to clear his Holineſs from the Defects and Miſtakes which are contained in ſeveral Bulls, and have ſtartled the timorous Conſciences of the Faithful [e].

THESE Meaſures being taken, Pope *Clement* the VIIth was applied to, and he granted at firſt what his politick Views and the ill State of his [f] Affairs required of him. In the firſt Ages of Chriſtianity plain Sincerity decided all doubtful Caſes, no Cunning, no Delays, no Reſtrictions were made uſe of: But Chriſtianity was then like Man in his Infancy; and like him, growing in Strength and Experience, has alſo acquired Cunning and Deceit: By an invincible Strength and a Divine Courage it overcame both Infidels and Hereticks; even the Faithful and Orthodox were kept in Awe. But, beware of Miſtakes, Chriſtianity in its Vigour, which one may call its Manhood, proved alſo ſubject to human Paſſions. Policy got the better of Religion; eloquent, ſubtle, and deceitful Men governed the Religion of the reſt, and artfully taught them to ſerve God, ſo as to reap the Honour and Profit themſelves, and recommended as ſo many Acts of Piety, what turned chiefly to their Advantage. But

[b] *Henry* had till then been very obſequious to the Popes, and ſubmiſſive to their Deciſions; yet he did not want Learning, having ſtudied very well conſidering the Time he lived in: And Father *Orleans*'s *Hiſt. of Revol. of Engl.* Lib. VIII. ſays, every one obſerved in him more Knowledge than is common to thoſe of his Rank even after a Courſe of Studies.

[c] *Burnet* and other Proteſtant Hiſtorians pretend this Scruple began in the Life time of *Henry* the VIIth, notwithſtanding *Julius* the IId his Diſpenſation, which ſhould have quieted their Conſciences. But other Authors give a different Account of this Matter. See Father *Orleans* above cited, where he aſſerts *Henry*'s Averſion for *Catharine* of *Arragon* to have been the Cauſe of it.

[d] Father *Orleans* gives a bad Character of *Wolſey* upon this Account.

[e] Witneſs the Abuſes concerning Indulgences. See what *Thiers* relates in his Treatiſe of the Superſtitions which have crept into the Adminiſtration of the Sacraments.

[f] *Charles* the Vth kept him in Priſon, yet *Knight* who was ſent to *Rome* about the Divorce found means to let him know his Commiſſion; to which the Pope gave a favourable Anſwer. When out of Priſon, he endeavoured to draw out the Affair to ſome Length, but granted a Diſpenſation for the Divorce, tho' encumbred with many Reſtrictions which may be ſeen in the Hiſtorians.

to come back to the Divorce after this ſhort Digreſſion. That Affair ſeemed at firſt to take a favourable Turn to the King's Deſigns, when all on a ſudden, after many affected Delays and Subtilties, many [g] Objections, which Fear and Cunning ſuggeſted, *Clement* openly ſlighted *England*, and declared for the Emperor [h], who was then abſolute Maſter of *Italy*. We muſt own alſo that the Pope was intimidated by *Charles* the Vth's Threats, and became very irreſolute and wavering in his Deſigns, promiſing ſometimes they ſay even upon Oath what was required of him, yet never fulfilling his Engagements, if they in the leaſt endangered his Authority: So true it is that Duty often gives way to Politicks, and that Apoſtolical Plain-dealing and Singleneſs of Heart are not Virtues always inherent to their Succeſſors!

THIS Conduct of the Pope was very diſpleaſing to the King, who began to deſpair of Succeſs with his Holineſs, and therefore reſolved to have the Cauſe of his Divorce heard before the Legates *Campeggius* and *Wolſey*: But the Pope over partial to the Emperor followed the Motions of his Fright and Self-Intereſt, recalled the Power he had given to his Legates, ordered the Cauſe of *Henry* the VIIIth to be judged at *Rome*, and cited the King and Queen *Catharine* to appear there before him. Then it was that *Anne Bullen* was ſent for again to Court, from which ſhe had been removed during the Proſecution of the Divorce before the Legates. *Cranmer* alſo, who proved afterwards one of the chief Promoters of the *Engliſh* Reformation, began at that time to be known, by the Expedient he found out, which was to conſult the Learned and the Univerſities of *Europe* about the Divorce. This Fetch proved favourable to *Henry*. Some Catholick Authors affirm that *Engliſh* Angels (a Piece of Money of thoſe Times) procured many Votes for his Cauſe [i]. The *German Reformers*, ſays *Burnet* [k], "declared againſt him as to the Fact, tho' they had voted in his "Favour as to the Right . . . becauſe they acted with ſuch an Integrity, Honeſty, and "conſcientious Plain-dealing, as was not far ſhort of the Apoſtolical Age." Theſe Conſultations being over, *Henry* renewed his Treaty with the Court of *Rome*. A Letter was written to the Pope by his Order in the ſtrongeſt Terms, to let his Holineſs know, that "unleſs a ſatisfactory Anſwer was immediately obtained, the King would "ſeek a Remedy elſewhere; yet promiſing not to come to Extremities, as long as "he could entertain any hopes that the Pope would do him Juſtice." *Clement*'s Anſwer did not pleaſe; *Henry* forbad his Subjects to obtain or receive from *Rome* any Orders contrary to his Authority. Some Writings were alſo made publick in Favour of the Divorce: But we muſt refer our Readers to the Hiſtorians of both Parties, or to what *Burnet* [l] has mentioned concerning the Reaſons alledged for or againſt it.

THE King laid before the Parliament the Writings and Deciſions which were favourable to him. Then he had recourſe to the Convocation of the Clergy, which declared his Marriage with *Catharine* was null, and the Diſpenſation granted by *Julius* the IId of no Force. From that Time the Pope's Authority declined in *England*:

[g] The chief, which began the Breach, was the Refuſal to ſhew the Bull of Diſpenſation to the King's Council; *Campeggius* the Pope's Legate had Orders not to deliver it, but to burn it as ſoon as the King and *Wolſey* ſhould have ſeen it. This Order was occaſioned by the Pope's Negotiations with the Emperor.

[h] *Rapin* in his *Hiſtory of England* Lib. XV. ſays, That *Francis* the Iſt not ſending timely Succours to *Lautrec*, his General in *Italy*, was the Occaſion of this Turn in the Affair of the Divorce, becauſe for want of this Help the Pope was obliged to come over to the Emperor. A noble Field for Reflexions on the narrow Views of Politicians.

[i] According to *Rapin*, the *Engliſh* Univerſities were brought over with much Difficulty, fearing the Conſequences of the Divorce, *viz.* the Increaſe of Lutheraniſm, and the Promotion of *Cranmer* who was a *Lutheran*, a Name then given to all Hereticks. Catholicks ſay the Doctors Votes were obtained by ſecret Practices, Threats, ill Treatments, and Bribes.

[k] Hiſt. of Reform. Lib. II.

[l] See *Burnet* in the ſame Place.

The

The Clergy of the Province of *Canterbury* paved the Way by acknowledging the King as ſupreme Head and Protector of the Church and Church-men of *England*. Not long after the Parliament took off the Annates, (an odious Tribute, levied with the utmoſt Rigour upon all Church-Livings, to which the Court of *Rome* would grant no Letters of Proviſion, till it was fully paid) declaring at the ſame time, that if the Pope, for want of this Payment, ſhould refuſe his Bulls to thoſe who ſhould be named to Biſhopricks or Archbiſhopricks, " then and in ſuch Caſe the Biſhops ſhould " be conſecrated by an Archbiſhop, and the latter by two Biſhops, whom the King " ſhould chuſe, and ſuch a Conſecration be deemed as valid as if the Pope had or- " dered it." The ſame Parliament allowed to the Pope one twentieth of the firſt Year's Income of Benefices, with a Proviſo, " that all Cenſures or Excommunications " thundered out by the Court of *Rome* againſt the King or his Subjects, ſhould be " looked upon as null, not put in Execution, or any regard paid to them, but Ec- " cleſiaſtical Functions and Divine Service performed notwithſtanding, both in pub- " lick and private."

We ſhall omit ſeveral particular Facts, which were the Fore-runners of more glaring Attempts againſt the Papal Power, ſuch as ſome Letters which paſſed between the Pope and the King; this Prince's being cited to appear at *Rome*, and his Refuſal of ſending even an Attorney to repreſent him; *Cranmer*'s [m] Promotion to the See of *Canterbury*, &c. In *February* 1533 Appeals to *Rome* were forbid: *Cranmer* [n] declared null the King's Marriage with *Catharine* of *Arragon*, and confirmed that which he had contracted with [o] *Anne Bullen*, who was accordingly crowned Queen a few Days after. So ended that Affair which broke the cloſe Union of ſo many Ages ſtanding betwixt *England* and *Rome*. This Deciſion was, at leaſt to outward Appearance, grounded on Motives of Conſcience and Religion, which the Promoters of the Reformation often employed ſince with Succeſs. The Pope condemned all theſe Proceedings, annulled the Archbiſhop's Sentence, threatened the King himſelf with Excommunication, but allowed him Time [p] to repent: Inſtead of which *Henry* appealed from this Decree of the Court of *Rome* to a General Council lawfully aſſembled: Notwithſtanding all this publick and open Defiance, there were ſtill ſome Hopes of a Reconciliation, grounded on the King of *England*'s wavering Notions and changeable Temper [q]. *France* offered its Mediation betwixt the Pope and King. *Henry* himſelf ſeemed inclined to refer it to the Judgment of the Cardinals, upon Condition that thoſe of the *Imperial* Faction ſhould be excluded from the Conſiſtory. The Pope on the other Side was diſpoſed to favour *Henry*. In a word all tended to a Coalition; but the Emperor's Party diving into the Secret broke all their Meaſures [r]. The *Auſtrian* Cardinals urged and encouraged the Pope ſo far, that he too haſtily publiſhed that fatal Decree, which confirmed *Henry*'s Marriage with *Catharine*, under the Penalty of incurring all the Cenſures of the Church, unleſs he conformed to it.

[m] The Pope granted the Bulls required in Favour of this Archbiſhop, concealing his Grief for that Promotion; *Cranmer* was cloſely united to the *Lutherans*, he had furniſhed the King with Weapons againſt *Rome*, and ſeemed inclined to the Reformation. He was conſecrated in *March* 1533. His Bulls, ſays *Burnet*, were the laſt ſeen in *England*.

[n] In May 1533.

[o] *Henry* married *Anne Bullen* at *Calais*; *Roland Lee* a Prieſt performed the Ceremony, being deceived as Catholick Hiſtorians relate it by the King's telling him, " he had gained his Cauſe at laſt, and that the Pope " had both declared his Marriage with *Catharine* null, and given him leave to take another Wife, *&c.*" See the Continuation of *Fleury*'s Hiſtory, Vol. XXVII. p. 298.

[p] Till *September*.

[q] So *Burnet* ſays.

[r] Father *Orleans* ſays, as cited before, that both Parties were in a favourable Diſpoſition, at leaſt to go on in the Law-ſuit, if the *Imperial* Cardinals had not hurried Matters.

This

This happened but two Days [r] before the Arrival of a Meſſenger, who brought with him *Henry*'s Submiſſion obtained by the Mediation of *France*.

HERE we may, after *Burnet*'s Example, fix the memorable Epocha of the Downfal of the Pope's Authority in *England*. *Henry* finding himſelf deceived by the Court *Rome* loſt all Regard, and Reſpect for it; the exorbitant Power of that Court had been very much ſhaken for ſome Years by repeated Conteſts with, or Diſputes about it, which made it eaſier for him to aboliſh it. In *March* 1534 *England* freed itſelf from the Obedience ſo long paid to the Holy See, and from that Submiſſion which the Pope required more like an abſolute Maſter from Slaves, than a tender Father from Children. The Church muſt have a Head, but his Power ought not to be unbounded or deſpotick, had this Authority been kept within its own Sphere, had it not been often exerted againſt the known Rules of Goſpel Morality, had the common Father of the Faithful given good Example, ſeaſoned his Inſtructions with Mildneſs and Compaſſion towards his Children, inſtead of puniſhing their ſmalleſt Faults with Fire and Sword, Racking-wheels, and Gibbets; *Luther* and *Calvin* would never have found Followers to diſturb the Peace of the Church, the *Low-Countries* would be ſtill ſubject to it, *Henry* would not have made a Schiſm, and the remaining Catholicks would not ſo often withſtand their common Father's Orders, with as much Stubbornneſs as thoſe who are entirely revolted from him. The Parliament had no ſooner reſolved to diſown the Pope's Authority, any further than that of a private Biſhop reſtrained within the Limits of his own Dioceſe, and openly declared againſt his univerſal Juriſdiction, but Divines wrote on that Subject, and endeavoured to convince the People of the Truth of, and Benefit ariſing from, this new broached Opinion: Even their Sermons were chiefly employed in exclaiming againſt the Pope, in repreſenting his Authority as a downright Tyranny; from the heavy Yoke of which, *England* was at laſt happily delivered. This Doctrine found eaſy Acceſs in a Nation always jealous of its Liberty [t] and Property. Add to this the wonderful Authority and perſuaſive Power of a Preacher who from a Pulpit thunders out in Favour of Liberty, and pretends that what he maintains is agreeable to, what he attacks is expreſsly againſt, the infallible Word of God. This Act of Parliament againſt the Pope and in Favour of the King being paſſed, the Clergy ſubmitted and owned that the Power of convening them was lodged in the Sovereign, the Eccleſiaſtical Laws were narrowly looked into, and Hereticks enjoy'd the Privilege granted in *England* to other Criminals, *viz.* of being heard in their own Defence, and even being ſet at Liberty upon Bail, *&c.*

THE Affair of *Elizabeth Barton*, which happened much about that Time, was very prejudicial to the Catholick Religion, and made the Clergy ſtill more odious. She was a Nun in *Kent*, and is commonly known by the Name of the Maid of *Kent*. Tho' we ſhould not give Credit to the whole Hiſtory of her pretended Extaſies, as relates by Proteſtant Authors, ſtill it plainly appears ſhe was a Cheat, and guilty in the Sight of God and Men. She was, they ſay, afflicted with Vapours to a high Degree, this Diſtemper ſome crafty Monks improv'd to their own Advantage, and pretended ſhe was inſpired; her moſt fooliſh Words and Actions were cried up as heavenly Revelations, and they helped her to counterfeit the Spirit of Prophecy.

[r] The Meſſenger had been ſtopt by the overflowing of Waters. Such Events are above all human Foreſight, and generally looked upon Miracles by thoſe who gain their Ends by them.

[t] The new Act of Parliament was an Eaſe to the People, aboliſhed the buying and ſelling of Indulgences, *&c.*

The Fraud went on ſucceſsfully for ſome Time, at laſt it was diſcovered, and proved very detrimental both to the Nun and to the Monks; who have had the Misfortune to be often accuſed of ſuch Male Practices. But they are not the only Perſons guilty of thoſe Enormities.——We have ſeen ſuch Tricks play'd [u] over again in our own Days, and it muſt be owned, that People who are diffident of the Juſtice and Strength of their Cauſe, are apt to endeavour to ſupport it by unlawful Means; which generally raiſe the Publick's Indignation, and if the People are inclined to a Revolution, make them abſolutely reſolve upon it. We ſhall not entertain our Readers with the Clergy's Oppoſitions to the new Religion, the Diſputes which ſoured the Minds more and more, the burning by the King's Order, or at leaſt with his Connivance, both Books containing, and Authors and Followers maintaining, the new Doctrine. *Henry* had been told, that the beſt Way of juſtifying his Conduct towards *Rome*, was to ſhew a great Zeal in Favour of the old Religion; and moreover, 'tis certain, that Prince had not left the other Doctrines of the Catholick Church, when he renounced the Pope's Power. Nevertheleſs, the reading the Scripture in the Vulgar Tongue having been allow'd, in Spight of all the Oppoſitions made againſt that Grant by the Monks and Clergy, the new Religion ſpread itſelf throughout the whole Kingdom, with an incredible Swiftneſs; becauſe every one made it his Buſineſs to compare the Conduct of Chriſt's Vicar, with the Morals preached and practiſed by Chriſt; the Doctrine of Scripture, with the Actions of the Monks and Eccleſiaſticks of thoſe Times. The Reading of the ſacred Books being allowed to every one, every one undertook to ſearch into it, and to explain it his own Way. They earneſtly looked for the Condemnation of thoſe Doctrines they were reſolved to abandon; whatever was not found expreſsly mentioned in Scripture, was condemned as erroneous: So that Tradition was rejected, with moſt of the Councils and the Decretals. Thus *Henry* the VIII[th], led on by Men, who *to the pure Word of God* join'd much human Policy, and knew how to uſe all worldly Craft *in Fiſhing of Men* [w], made daily Advances towards a Reformation, no ways intended by him in his Divorce from Queen *Catharine*.

IN the Year 1536, the Convocation of the *Engliſh* Clergy drew up Articles of Religion, which were examined and amended by the King himſelf, as Head of his Church. This was but a firſt Draught of the Reformation, which the new Goſpel Workmen brought on Step by Step as they could get Ground; they were already bent upon a total Separation from the Catholicks, but were forc'd to give Way to the King's Religion: And tho' in many Occaſions they may not have followed exactly the Pattern of plain Dealing ſet them by Chriſt, tho' ſeveral other Defects which we ſhall paſs [x] over in ſilence, may have been evident Proofs that their Miſſion was not from God; it muſt be confeſſed at leaſt, that they made a ſkilful Uſe of the Situation in which they found *Henry*, who by overthrowing the Pope's Authority in his Kingdom, did not or would not foreſee that he muſt ſoon or late act againſt the ſolemn Proteſtation he then made of maintaining Catholick Religion in its full Force and Extent [y]. Here are ſome Proofs of what we now advance.

[u] Not to mention the carnal Quietiſm of C. every one remembers the *French* Prophets both in *London* and in the *Cevennes*. But of this more hereafter.

[w] This alludes to Chriſt's Words to St. *Peter* and other Apoſtles.

[x] See *Boſſuet*'s Hiſtory of the Variations of Proteſtant Churches, *Lib.* 7.

[y] *Burnet*'s Hiſtory of Reform. *Lib.* 3. relates the various Judgments on thoſe Articles, and on *Henry*'s Situation.

HENRY had appealed from the Pope to a General Council: But who could call it? Was it the Pope? His Authority was diſowned in ſeveral States of Chriſtendom: And he was *Henry*'s adverſe Party. Could ſo neceſſary a Meeting be brought about by a general Conſent of the whole Church, or of all Chriſtian Princes? The Church was divided, different Parties formed, ſome were engaged on one Side, ſome on the other. Kings and Princes took Advantage of the State of Affairs, their Intereſts were changed; and thoſe Powers which had eſpouſed the new Opinions, thought it abſolutely neceſſary to pull down Popery: Not ſo much with an Intent to conform to the new Syſtem, as out of the political Views which prevailed in the ſixteenth Century. Therefore the Appeal to a General Council was eluded in the following Manner. The Clergy declared againſt the Aſſembly at *Mantua*, which was a kind of Preliminary to the Council of *Trent*, they exclaimed againſt General Councils as uſeleſs and ſubject to great Inconveniences, and raiſed ſuch Objections, as were not to be overcome in that Conjuncture [z] of Time. Both Intereſt and Policy brought on the Diſſolution of [a] Monaſteries: To palliate the Matter, the Diſorders of the Monks and Nuns were expoſed to publick View, and magnified beyond Meaſure. This was a plauſible Pretence, and it muſt be owned, that for ſome Ages before, very few had been exempt from them. To engage the Nobility, and render thoſe Innovations agreeable to it, the Abby Lands were ſold at a low Price; and to quiet the People, chiefly the poorer Sort, who were maintained by the charitable Contributions of the Abbots and their Monks, the Purchaſers of thoſe Lands were ordered to continue thoſe Alms, and keep up Hoſpitality. The Diſſolution did not become univerſal till the Year 1539. Whoever is appriſed of the blind Obedience which the Monks pay to the Orders of *Rome*, muſt be ſenſible that this Suppreſſion was a neceſſary Conſequence of diſowning the Pope's Supremacy. This was followed by new Regulations about Religion, which, ſays *Burnet*, "Was the firſt pub-"lick Act of *Henry*'s Supremacy, who till then had always conſulted the Clergy "of his Kingdom." But now by his ſingle Authority, he commanded all Prieſts who had the Care of Souls committed to their Charge, to declare to the People, every Sunday, during three Months from the Publication of this Order, and afterwards twice in every quarter of a Year, that the Pope's Authority was null, abuſive, and no ways grounded upon the Word of God, *&c.* By this ſame Decree ſeveral Holydays were ſuppreſſed as unprofitable, the Honour paid to Relicks, Images and Pilgrimages were diſcountenanced and forbid as ſuperſtitious; Alms only, and the keeping of God's Commandments were enjoined. Prieſts were earneſtly exhorted to teach the People to ſay the Lord's Prayer, the Creed, the Decalogue, *&c.* in the Vulgar Tongue; to reſide in their Dioceſs or Pariſh; to comply carefully with all the Duties of true Paſtors; to adminiſter the Sacraments with due Reverence; to lead regular Lives; to abſtain from going to Taverns, *&c.* and to ſhare their Income with the Poor. Theſe Regulations occaſioned ſome Tumults, raiſed and fomented by Prieſts and Monks, who diſliked this Reformation preſcribed to them. *Henry* ſuppreſſed them with Eaſe, and having no further Occaſion to ſhew any Regard to the Prieſts and others who adhered to the old Religion, and could do no more than fear and

[z] Theſe Objections may be ſeen in *Burnet*'s *Hiſt. of Ref. Lib.* 3. A Paſſage of St. *Greg. Naz.* againſt Councils is there cited. Proteſtants cite the Fathers, when to their Purpoſe, Catholicks do the ſame againſt Proteſtants. Human Frailties are of all Parties.

[a] *Rapin Thoiras*, *Lib.* 15. ſays, that "Hope of Gain by their Spoils made *Henry* puſh on that Affair "with the utmoſt Eagerneſs .... And that his Deſign was eaſily gueſs'd at by his employing *Cromwell*, "who was a declared Enemy to the Monks." Had this been a *Work* truly *Evangelical*, the Agents ſhould have been Men animated with the Love of Truth, not with a Deſire of Revenge.

hate

hate him, he went on in the Execution of his Projects. He inſiſted on a Compliance with his Reformation, and purſued it with freſh Vigour, in order to cruſh all thoſe who maintained the Pope's Authority, who were now become his moſt inveterate and irreconcilable Enemies. This occaſioned the total Suppreſſion of Monaſteries, in which, 'tis ſaid, a Diſcovery was made of an infinite Number of Frauds committed in the Honour paid to Relicks and Images. They mention amongſt others, a Crucifix at *Boxley*, which was called the *Statue of Grace*. It bent, or raiſed, or lowered itſelf, could ſhake its Head, roll and turn its Eyes or knit its Brows, according to the various Sentiments it was to expreſs. The ſly Monks had cunningly contrived in their Cells, the different Springs which were to put in Motion the wonderful Crucifix. This pious Fraud, or rather deteſtable Contrivance, not only edified ſome *Engliſh* Bigots, but what was chiefly aimed at, enriched the Monaſtery. At laſt a Biſhop of the new Stamp found out the Mechaniſm by which thoſe pretended Miracles were wrought. The Monks of *Hales* were alſo diſcovered in ſuch another, tho' far leſs ingenious piece of Villany; they kept ſome Duck's Blood, which they pretended was ſome of Chriſt's precious Blood, in a Glaſs Viol, one Side of which was very thick and not tranſparent, the other thin and very clear. When any Bigot was to be cheated out of his Money, the thick Side was ſhewn to him, and he was told the Blood was inviſible by reaſon of his Sins: Fright, and an earneſt Deſire of ſeeing the Blood, made him ſoon redeem his Sins by large Alms to the Convent. We ſhould find much fewer Miracles recorded, had all their ſecret Springs and Frauds been found out; and the legend Writers might have ſpared three Parts in four of their voluminous Works, if they had mentioned none of thoſe Tricks as true Miracles, and even added ſome groundleſs Fictions of their own; but thank God, neither Chriſtianity nor Catholick Religion, inforces an implicit Faith to legendary Authors. A ſerious Conſideration of all theſe religious Quackeries oblige us to ſay with *Cicero*, Is it poſſible a South-ſayer[b] can look at another without laughing? And indeed, how can one Man, who gravely pretends to preach up as pious Practices, what he himſelf knows to be uſeleſs and ſuperſtitious; help laughing at another whom he finds guilty of the ſame Cheat, and recommending other Practices as uſeleſs as thoſe he himſelf extolled. Such Diſcoveries ſoon brought Relicks and Images into Contempt. They burnt the Body of that holy Prelate *Thomas Becket*, Archbiſhop of *Canterbury*, who had maintained with ſo much Zeal, the Privilege claimed by the Popes of governing Kings and Emperors. The Feſtival and Office of that Martyr for the Pope's Supremacy, was forbid[c] to be kept or ſaid: His rich Shrine was beat to Pieces, and his Altars demoliſhed[d]. *Henry* omitted[e] no Affronts he could offer to the Memory of that Saint, and vented upon his Aſhes the implacable Hatred he had conceived againſt the Pope.

THIS Behaviour of the King of *England* rendered him daily more odious to the Court of *Rome*. He was accuſed of declaring open War againſt God and his Saints;

[b] Cic. L. 1. de Natura Deorum. *Miror quod non rideat hauruſpex, cum hauruſpicem viderit.* I might have put another Word more adapted to Chriſtianity, but I leave it to each Party to put in what Word they like beſt.

[c] *Boſſuet*, L. 7. Hiſt. of Var. gives an ingenious Parallel betwixt that Saint and *Thomas Cranmer*; the impartial Catholicks and Proteſtants may examine it.

[d] *Chevr.* who in 1730, printed at *Amſterdam* a Chronological Compendium of *Engliſh* Hiſtory, which to his great Loſs, was oftener met with in Grocer's Shops, than in the Libraries of the learned, ſays, that "St. *Thomas Becket*'s Diſgrace was a Conſequence of the Downfal of that Authority, which having ſealed "with his Blood, he obtained the Crown of Martyrdom, and all the Glories of Heaven."

[e] *Henry* was ſo fooliſh as to cite that Saint before his Tribunal, and there try and condemn him for High Treaſon.

he was compared to the moſt wicked Princes of Antiquity. At laſt the Pope thundered out againſt him the dreadful Sentence of Depoſition, declaring his Subjects free from their Oath of Allegiance, *&c.* But theſe Thunders of the Vatican only irritated *Henry* the more againſt the Pope: He required of the *Engliſh* Biſhops a new Declaration againſt him, as a Tyrant and an Uſurper of the Kingly Power in Temporals: He gave a general Leave to read the Scripture, and ordered Bibles to be placed in all Churches, and that the Prieſts ſhould exhort their Pariſhioners to read them, and to conform their Lives to the divine Precepts therein contained. Pilgrimages, Relicks, Images, ſaying Beads and the Roſary, *&c.* were alſo enveigh'd againſt as uſeleſs and ſuperſtitious Cuſtoms. *Cromwell* had a new Dignity conferred upon him, which placed him at the Head of the Reformation [f]. He ordered Images to be pulled down, and forbad to honour them with lighted Tapers or Candles. But this was allowed before the bleſſed Euchariſt or a Crucifix. Pariſh Prieſts had alſo Orders given them, to leave out the *Ora pro nobis*, or, *Pray for us*, as *Burnet* expreſſes it, which brought on a Diſuſe and Contempt of calling upon the Saints for their Interceſſion [g]. Yet *Henry* perſecuted other Hereticks, and chiefly the Sacramentarians, whom he hated.

IN 1539, or 1540, ſix new Articles of Religion, very oppoſite [h] to the Reformation, were propoſed and paſſed into an Act of Parliment, with *Henry*'s Approbation. They are known in the *Engliſh* Hiſtory by the Name of *A Statute to prevent Diverſity of Opinions on certain Articles of the Chriſtian Religion.* By this Law, which was *intended*, as is ſaid in the Preamble, *to re-eſtabliſh Union, and prevent the evil Conſequences of Diviſion*, it was enjoined to believe and to teach, 1. That after the Conſecration of the Bread and Wine, no Part of the Subſtance of this Bread and Wine remains in the Sacrament, but only the Body and Blood of Chriſt, under thoſe Appearances.

2. THAT Scripture does not enjoin receiving the Communion under both Kinds, as abſolutely neceſſary, and that one might be ſaved without believing it, ſince the Body and Blood of Chriſt are both under each Kind.

3. THAT the Law of God did not allow thoſe to marry, who had been ordain'd Prieſts.

4. THAT the ſame Law obliged thoſe who had vowed Chaſtity to keep it.

5. THAT the Uſe of private Maſſes ſhould be obſerved, it being grounded upon Scripture, *&c.*

6. THAT Confeſſion ſhould be kept up in the Church as uſeful and neceſſary; yet without believing it [i] to be of abſolute Neceſſity. All thoſe who ſhould impugn thoſe Articles, chiefly the firſt, were condemned to Death, Loſs of Goods, *&c.* And great Care was taken to have them punctually comply'd with. This Law terrify'd for ſome time [k] thoſe who were for carrying on the Reformation, and inſpired the Roman Catholicks with new Courage, but it neither hindered the firſt from making daily Progreſs, nor the laſt from frequent Diſappointments: The Diſſolution of

[f] That of Vicar General and Vicegerent. *Burnet*, *Lib.* 3.

[g] *Burnet*, *ibid.*

[h] That is oppoſite to the Reformation which followed, for what had been done already, and thoſe very Articles, were a kind of Reformation. See what *Boſſuet* ſays of them, *Lib.* 7. *Hiſt. Var.* This Act of Parliament, ſays *Rapin*, *Lib.* 15. was called the *Bloody Statute*; it had been contrived by *Gardiner*, Biſhop of *Wincheſter*, but *Henry*'s true Motive was "to make all his Subjects dependent on him, none being exempt from troubleſome Enquiries; ſo, ſays *Rapin*, the Pope's Party, and that of the Reformers, were "at his Beck." What was this, but to claim Infallibility, and make himſelf Pope of *England*?

[i] See *Burnet*, in his Additions.

[k] *Henry* loſt by it the good Graces of the *German* Proteſtants, *id. ibid.*

Abbies and Monaſteries went on, the Lands belonging to them were ſold, the Order of the Knights of St. *John* of *Jeruſalem* was ſuppreſſed in the Year 1540, and Leave was given, or rather renewed, to every particular Perſon to read the Bible. From all which it appears, that the Reformers did not loſe much Ground: But the Death of *Cromwell*[l], who had warmly eſpouſed their Cauſe, was an irreparable Loſs to them. *Cranmer* was the only Support of the Reformation, againſt *Gardiner*, who protected the Catholicks, and had Cunning enough to ſet in a proper Light the Inconſtancy of the King, who favoured both the Catholicks and Proteſtants by Turns, and whoſe former Steadineſs was chiefly attributed to *Cromwell*'s ſuperior Genius.

IN the Year 1542, we find evident Proofs of the Bible being read in all [m] Churches, and ſome Time after the Roman [n] Catholicks endeavoured to cry it down, under Pretence, that it was falſify'd in the Tranſlation. We muſt alſo take Notice of a Paſtoral Inſtruction ſet forth by Biſhop *Bonner*, towards the latter End of 1542, or Beginning of 1543. It earneſtly recommended to Prieſts and Churchmen the reading of Scripture, and contained ſeveral Points of Diſcipline of very great Importance, concerning the Inſtructions to be given to the People, Education of Children, edifying Lives of Prieſts, and a Decency of Behaviour in religious Ceremonies, either of old ſtanding, or newly eſtabliſhed; but chiefly about Sermons, and a bad Cuſtom which had crept in of repreſenting ludicrous Farces or Plays in the Churches. Strange and almoſt innumerabe Abuſes were daily committed in their Manner of Preaching, in which it is very difficult to determine, whether Ignorance, Superſtition, or a bad Taſte, prevailed moſt in the Age we mention and ſome of the precedent. Commonly they were but ſo many ridiculous Repreſentations [o] of the Incarnation, Birth, and Paſſion of Chriſt, and other Paſſages of his Life, contrived, according to all Appearance, rather to procure a clowniſh Recreation for our Anceſtors [p], than to imprint in their Minds the heavenly Truths of the Goſpel. But the Plays which *Bonner* condemned in his Paſtoral Inſtruction were of another Kind. *Burnet* aſſures us, " that, " at the Beginning of the Reformation, there was a Deſign ſet on foot, to repre- " ſent in a ludicrous Manner the looſe and diſorderly Lives of the Monks .... and " Prieſts who followed the old Religion. Theſe Writings ..... were in Proſe, " ſomewhat like Ballads ..... The Action of the Players was as bad as the Sub- " ject .... When the Vices of Monks and Diſorders of Convents had ſufficiently " entertained the Publick; ſome of the ſuperſtitious Ceremonies of the old Religi- " on were brought upon the Stage, and this Show pleaſed the common People, who, " remembering the bad Lives of, and cruel Uſage they had received from ſome " Churchmen, diverted themſelves at their Coſt, and were delighted to ſee their Su-

[l] He had been *Henry*'s Vicegerent. His Death, ſays *Burnet*, was a great Remora to the Progreſs of the Reformation. Yet he died a Catholick, and owned upon the Scaffold, *that he had been ſeduced.* Nevertheleſs *Burnet* pretends, he died out of the Communion of *Rome*; becauſe, ſays he, at that Time the Word Catholick was a diſtinguiſhing Mark for thoſe who diſliked the Innovations of the Court of *Rome*. But how can that agree with the ſaid Recantation?

[m] See *Burnet*, as abovecited.

[n] We deſire that no body ſhould take Offence at this Diſtinction; 'tis employ'd only for Clearneſs ſake, becauſe the Church of *England* calls itſelf Catholick alſo.

[o] The Authors of the *Hiſtory of the French Stage*, p. xi. and xvi. of their Pref. of the *Amſterdam* Edition in 735, refuſe the Name of Comedy to thoſe Poetical Dialogues on the Myſteries of Religion, which were publickly ſpoken upon a Stage by a Company of Bigots of thoſe Days, who called themſelves *Brethren of the Paſſion*. But ſince they own them to be *Dramatick Poems*, we can find no Difference between them and other Comedies, except the want of Unity of Action, and their being divided into diſferent Days, by which they become ſo many Comedies, inſtead of being only one. Let the Readers be Judges.

[p] *And to make them ſhed Tears from the Bottom of their Hearts*; if we give Credit to the ſame Authors, p. xx. who pretend, that *the ludicrous Epiſodes which accompanied thoſe venerable Myſteries did not interrupt, but rather encreaſe, Devotion: If the comical Speeches of the Devils cauſed Laughter, the Puniſhments of the Wicked terrify'd the Spectators.*

" perſtition

" perſtition turned to publick Ridicule ..... The Clergy [1] on t'other Side exclaim-
" ed againſt this Practice, as paving the Way to Impiety and Atheiſm ..... The
" wiſeſt Reformers ..... condemned it alſo, as not conformable to the true Spirit
" of the Chriſtian Religion. As for the Politicians, they encouraged it with all
" their Might ....." And to be ſure theſe laſt, joined to Women, Children, the Mobility and indiſcreet Bigots, made up a powerful Body. *Burnet* takes Notice likewiſe of the Defects with which Sermons were accompanied in *England*, and indeed they were common to all other Countries. " Before the Reformation, *ſays*
" *he*, few Sermons were preached, except in Lent. The Diſcourſes pronounced on
" Holydays were Panegyricks, rather than inſtructive .... But in Lent, the Mendi-
" cant Fryers put themſelves forward in that Time of Faſting and Abſtinence, em-
" ploy'd all their Eloquence to make Impreſſions on their Hearers; they ſpoke with
" a good deal of Vehemence, but .... with as much Affectation ... wholly bent
" upon extolling ſome Church Ordinance ..... and drawing to their reſpective
" Convents the Alms and Offerings of the People .... Indulgences and Pilgrimages
" were highly commended, and the Shrines and Relicks of Saints magnificently
" adorned. But little or no Care was taken, to repreſent in all its Beauty ..... the
" Excellency of Holineſs ..... So many Fables and human Inventions were inter-
" mixed with the Truths of our Holy Religion, that thoſe Inſtructions became a
" meer Jeſt and a ridiculous Farce." The firſt *Engliſh* Reformers endeavoured to remedy thoſe Defects, and to inſtil into the Minds of the faithful a true Knowledge of the Principles and Grounds of Chriſtianity. They ſent Preachers of their own to all Parts of the Kingdom, without fixing their Reſidence at any particular Church.
" They went (ſays *Burnet)* and inſtructed the People, ſometimes in one Place, ſome-
" times in another; being authorized ſo to do by the King's Permiſſion ..... But
" as Party Differences about the Points to be believed ran very high .... the King
" pitched upon two Expedients to remedy this Evil. 1. He commanded that no
" Eccleſiaſtick ſhould preach without his Licence, or that of the Ordinary of the
" Dioceſs. 2. He cauſed a Book of Homilies to be printed, in which, the Epiſtles
" and Goſpels of every Sunday and Holiday were contained, and explained. This
" was a Paraphraſe ..... of thoſe Parts of Scripture in which the moſt neceſſary
" Inſtructions for the good Conduct of our Lives are delivered: Various Exhorta-
" tions, and ſhort Explanations of the moſt common Difficulties were added to
" it .... as were alſo ſome ſet Diſcourſes for particular Occaſions, as Weddings,
" Chriſtenings, and Burials, *&c.* .... all which were read at proper Times by
" Prieſts who had not Power to preach. .... But as even thoſe who were licenſed
" often ran into, and were ſoon accuſed of ſcandalous Heats and Paſſions .... the
" King tired with the many Complaints daily made to him .... againſt both Par-
" ties, ... ordered that all Sermons ſhould be written and read. This gave Riſe to
" the Cuſtom ſtill *generally followed in England*, of the Preacher's reading their Com-
" poſitions." *Burnet* highly commends that Practice, and it muſt be owned, that it is very advantageous on ſeveral Accounts. The Diſcourſes which are intended to be read in Churches, and which we call Lectures, are more ſolid and elaborate, as to ſound Judgment, Strength of Reaſoning, and Purity of Style, than ordinary Sermons; as may evidently be ſeen in *Tillotſon*'s and *Clark*'s, *&c.* Performances: But they are often apt to ſoar above the Reach of the common People's Underſtand-

[1] Catholick Clergy: For the Proteſtants were certainly of another Mind.

ing, even of thoſe, who tho' they have had a more liberal Education, yet have not a natural Capacity to follow the Thread of a long Argument, and are not uſed to judge of its Strength. Eloquence on the contrary adapts itſelf to all Capacities, and makes Impreſſion on the Ignorant as well as on the Learned: Its niceſt Art is not incompatible with Chriſtian Simplicity, its Figures being drawn from Nature, and well applied, ſoften the moſt obdurate Conſciences, and bring them back to the Knowledge and Practice of religious Duties. Thus the Prophets and Apoſtles made Uſe of them as Occaſion ſerved; and the only and chief Aim of true Eloquence, is to inſtruct, perſuade and reform. If ſome, not to ſay moſt Preachers, employ it to evil Purpoſes, ſuch as raiſing Diſputes, bitter and injurious Reproaches, ſharp Invectives againſt their Adverſaries, falſe and unconcluſive Arguments, endeavouring from a particular Inſtance to render the generality of ſuch and ſuch Chriſtian Communion odious; this is downright Sophiſtry, and the very reverſe of the Pattern, ſet to them by the Apoſtles and Prophets, who never made Uſe of Eloquence, but in order to bring their Hearers to the Knowledge of Truth.

THE War of 1542, between the *Scots* and *Engliſh*, and the Victory obtained by the latter, occaſioned ſome Beginning of a Reformation [r] in *Scotland:* The *Scots* Priſoners, when in *England*, took Notice of the Changes which the King had brought about both in Religion and in the Clergy: They approved of them, as we are told, and carried back into their Country ſome Notions and Seeds of the new Doctrine. About the ſame Time the Parliament of *England* made an Act in favour of the true Religion [s], and to aboliſh that which was contrary to it; and approved the Law concerning the abovementioned ſix Articles. This Law was a kind of Profeſſion of Faith, which was then looked upon as conformable to the Doctrine of the Apoſtles: But we ſhall find by what follow'd, that it was not long in Faſhion. The Preamble of this Act complained, that Differences about Religion encouraged ſome ſeditious Perſons to wreſt the Senſe of Scripture [t], to alter it in Sermons [u] and in Books, to prophane it in their Plays [w] and Songs; in order to remedy thoſe Abuſes, 'twas thought neceſſary to draw up a Formulary of Faith, *conformable to the Doctrine of the Apoſtles.* To this End, a Tranſlation of the Bible, made by *Tindal*, was forbid, and condemn'd as falſe, pernicious and erroneous. All Books likewiſe which contained any Tenet contrary to the ſix Articles publiſhed in 1540, were prohibited, and whoever kept them was liable to Fines and Impriſonment: But other Tranſlations were allowed, yet, ſays *Burnet*, without Notes or Prefaces. The King's Orders were confirmed, as were alſo the Catechiſms and Books of Inſtruction, which had been printed in *England* before the Year 1540. Moreover the Parliament forbad the Printing any Book about Religion without Licence, and the explaining Scripture Paſſages in Plays . . . . . and expounding the Bible publickly, without the King's, or the Ordi-

[r] See more of this hereafter.

[s] Meaning the Religion of the then governing Party.

[t] This Abuſe was occaſioned by People of all Ages and Conditions, and we might ſay of both Sexes, who pretended to preach, and being guided only by a blind Zeal, without any other Knowledge, expounded the Scripture each of them according to their own Fancies, yet thought they preached like Apoſtles, tho' their only Eloquence conſiſted in exclaiming againſt *Rome* and the Pope, under the injurious Characters of Antichriſt and *Babylon*. Then indeed they never wanted Words or Reaſons; and the *French* Reformers of thoſe Times were endow'd with the ſame wonderful Facility of ſpeaking.

[u] The Books were like the Sermons, the Authors, though ignorant, pretended to be Judges of Religion, and the Bitterneſs of their Zeal ſhew'd itſelf in the very Title Pages of their Books; ſuch as *A Shrine for the Roman Beaſt*, and the *Downfal of Popiſh Idolatry*, &c.

[w] Several ſuch Songs are ſtill to be found in old Books; the *French* Proteſtants were guilty of the ſame Exceſs; in Henry the IVth of *France* his Days a very injurious one was ſaid to have been made by *Beza* himſelf. The Roman Catholicks have not been remiſs in that Sport againſt Proteſtants, or againſt one another. See *Mem. Hiſt. & Crit.* for 1722.

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nary's Permiſſion. Lords, Gentlemen, their Wives, even Tradeſmen who were Houſekeepers, were allowed to read the Bible, which was forbid to all others; but yet they had leave to keep the Pſalter, the Lord's Prayer, the Creed, and the Hail *Mary*, in *Engliſh:* All Churchmen who happened to teach any thing contrary to this Act, were obliged, for the firſt Time, only to a Recantation; for the ſecond, to an Abjuration, and to carry a Faggot upon their Shoulders, as a Mark that they had deſerved to be burnt, which they were actually condemned to, if they refuſed to abjure, or to make publick Satisfaction; but the third Offence was always without Mercy puniſhed with Fire. As to the Laity, their ſecond Offence was followed by the Loſs of all their Goods and Chattels, and Impriſonment for Life. *Burnet* ſays, that this Law, tho' it might allay the Fears of thoſe who were liable to Proſecutions, upon account of the new Opinions, yet it did not entirely remove them; becauſe the King ſtill had it in his Power to recal it when he pleaſed, ſo they were left to his Diſcretion, or rather had nothing to truſt to but his inconſtant Humour. Accordingly they were perſecuted in 1543, and ſome Proteſtants were burnt at *Windſor*; becauſe *Henry* being reconciled to the Emperor, and having entered into an offenſive and defenſive League with him againſt *France*, began to hearken to the Friends of the old Religion. If we may credit *Burnet*, *Cranmer* himſelf [x], who was the Chief of the *Profeſſors of the new Science*, (this was the Name then given, in Deriſion, to the Proteſtants) narrowly eſcaped [y] being ruined by the ſecret Practices of his Enemies. Nevertheleſs *Henry* favoured the Proteſtants in one Point, he prevailed on the Parliament to ordain, "That the Prayers and Litanies uſed in Proceſſions ſhould be "tranſlated into *Engliſh:* And this Decree was ſent to *Cranmer*, with an abſolute "Command to publiſh it in his Province." Not long after ſome of the principal Dignities of the new Church of *England* were beſtowed on ſeveral Abettors of the Reformation; but on other Occaſions the old Catholicks maintained their Ground, and ſucceſsfully oppoſed thoſe Reformers. *Henry* [z], in one of his Speeches to the Parliament, gives us a lively Deſcription of the Faults committed by both Parties in religious Matters; and how far Diſorders and Licentiouſneſs prevailed under the Cloak of a Goſpel-Reformation: And it muſt be owned, that all great Revolutions are never exempt from ſuch Diſorders, except thoſe only which are truly brought about by the immediate Hand and Power of God; in theſe, and in no other, Men are kept conſtant to all their Duties.

SOME Authors poſitively affirm, that in the Peace concluded between *France* and *England* it was ſtipulated, that Maſs ſhould be changed in both Kingdoms [a] into a plain Communion Service. *Henry* however went on in his ſudden Fits of Heat and Fury [b] againſt the Reformers and their Adherents; ſeveral of them were burnt; the Plots againſt the Archbiſhop of *Canterbury* were carried on with new Vigour, and Endeavours were uſed to ruin the Queen (*Catharine Parr*) who protected the Reformers; both theſe Deſigns failed, and brought the King's Anger, ſays *Burnet*, on thoſe who maintained the old Religion: But if he had lived longer, he might have taken them again into Favour. Proteſtant Authors, and *Burnet* in particular [c], employ all their Skill to juſtify this Prince's Conduct, or to palliate his Faults: Ca-

[x] Burnet, *Hiſt. of Ref.*
[y] The ſame.
[z] In 1545.
[a] *Rapin Thoiras*, *Lib.* XV. proves this Story to be without any Grounds, and againſt all Probability.
[b] Burnet, *Hiſt. of Ref.*
[c] See *Burnet*'s *Hiſt. of Ref.*

tholicks, on the contrary, paint him in the worſt Colours, to render him odious [d]. But may we not queſtion the Impartiality of both Sides? Very few Writers, if any, can entirely lay aſide the *Spirit of Party*, which prevails moſt in religious Diſputes, where Cuſtom, Education, and temporal Intereſt are ſo deeply concerned. Certain it is, that *Henry* the VIII[th] his violent and haſty Temper, his inconſtant Humour, the various Circumſtances of his Life, chiefly his claiming the Supremacy in Eccleſiaſtical Affairs, has procured many Martyrs to both the old and new Religions. Some gave it out, that after his Death his Body burſt, and that the Dogs lickt up what came from it. This Event was ſo remarkable, that it could not eſcape the moſt ſevere Reflections from the zealous Catholicks. They looked upon it as the Accompliſhment of the Prophecy of one *Payton* a Monk, who had threatened *Henry* [e], *That the Dogs ſhould lick his Blood, as they had done that of Ahab.* A Proteſtant in the ſame Circumſtances [f] would have made the ſame Uſe of the pretended Prophecy againſt a Catholick who ſhould have perſecuted him.

DURING the Minority of *Edward* the VI[th] the Earl of *Hertford*, his Uncle, of the Family of *Seymour*, antiently St. *Maur*, was raiſed to the Dignity of Protector of the Kingdom. He headed that Party which was for a thorough Reformation, and the Lord Chancellor favoured thoſe of the old Religion [g]. The Biſhops were commanded to take new Commiſſions from the King. The Reaſon of this Order was, that moſt of them, as 'tis ſaid, were ſo ſtrenuous in maintaining the old Opinions, that 'twas thought neceſſary to conquer them by arbitrary Power, which dealt with them as meer Delegates, who held their Dignities only during Pleaſure. But afterwards the antient Cuſtom of beſtowing Biſhopricks for Life was revived. Diſputes for and againſt the Uſe of Images were renewed and carried on with great Heats and Animoſities by the Controverſy Writers of both Parties; but it was decreed that the Reformers ſhould get the better. *Luther* had [h] tolerated thoſe Monuments of Religion, which ſerve to fix the rambling Imagination of the common People in their pious Exerciſes, and ſupply the Want of *Spirituality* in which they are ſo notoriouſly deficient: But *Luther*'s Example was not followed in *England.*

HENRY's Funeral Service occaſioned an Enquiry to be made into Maſſes and Obits: Which took their Riſe, according to *Burnet* [i], from the Commemoration of the Dead, antiently made in the Communion Service, and *was only*, as he pretends, *a bare Ceremony*, in Memory of thoſe who departed from this World in the true Faith. He ſays further, that the Opinion of the *Millenarians*, (who believed

[d] Some ſay, that at the Hour of Death he ſhewed ſome Tokens of Deſpair, whilſt others pretend he died a Catholick. *Burnet* himſelf is of this laſt Opinion, but in a Senſe very different from that of the Catholicks; for that Prince, ſays he, always believed the Tenets of the *Roman* Church, even the moſt abſurd, (as he is pleaſed to call them) ſuch as Tranſubſtantiation, *&c.* All Authors agree, that his whole Conduct was much to be blamed, yet with this Difference, that Proteſtants, as we ſaid before, excuſe his Faults as much as they can. His Cruelty was none of the leaſt, he unmercifully put to Death his chief Miniſters, Sir *Thomas More* in particular, whoſe Death was not much lamented by Proteſtants, becauſe he was not one of their Martyrs: Even Catholick Authors do not ſpare him upon Account of his Cruelty. They are as ſevere againſt his Supremacy, which he was ſo fond of; and which the Reformers owned with too much Compliance, to gain their Ends. *Beſſuet, Hiſt. Variat.* omits no Occaſion to cenſure and ridicule the Reformation.

[e] In 1534, *Payton* preaching before the King had taken thoſe Words for the Text of his Sermon. See *Burnet, Hiſt. of Ref. Lib.* 2.

[f] Witneſs the Stories of Perſecutors being puniſhed by God, which are carefully ſet forth by *Jurieu* and ſeveral other Proteſtant Authors.

[g] The Chancellor was ſoon turned out, and the Pope's Adherents had a great Loſs of him. See *Burnet, Lib.* 4.

[h] Queen *Elizabeth* ſhewed ſome Inclination to favour the Uſe of Images; which was probably occaſioned by "her Love for State and Magnificence in the Church, ſays *Burnet*, as well as in every thing elſe; "ſhe thought that in her Brother's Reign they had ſtript it too much of exterior Ornaments, *&c.*"

[i] *Burnet*'s *Hiſt. of Ref. Lib.* 4.

that Chriſt was to reign upon Earth a thouſand Years, and that the Saints were to riſe from the Dead to be Partakers of his Temporal Kingdom) gave a Handle to pray for their Reſt and ſpeedy Reſurrection. This *Millenarian* Syſtem was at laſt rejected, but the Cuſtom of praying for the Dead was kept up, as being abſolutely neceſſary for their Happineſs and Comfort; from a Belief, that though they had ſerved God faithfully, to the beſt of their Power, as far as human Frailty would permit; ſtill they were puniſhed after their Death for ſome Sins for which they had not done worthy Fruits of Penance in their Life-time. This is the Subſtance of what *Burnet* ſays on this Subject. Even the moſt zealous and learned Catholicks have frankly owned, that ſome Superſtitions crept in amongſt the numerous Foundations for Maſſes; that the Avarice of Churchmen introduced ſeveral Abuſes, which led the ignorant and weak into Errors: And that ſuch Bargains have often been made about thoſe Foundations, as gave to the Proteſtants a ſpecious Pretence of applying to them a famous Paſſage of *Cicero*[k].

'Tis needleſs to enter into all Particulars, and to tranſcribe like Slaves what both Parties wrote concerning thoſe Changes in Religion; we ſhall only glance at, and ſlightly mention the daily Encroachments againſt the Commandments of the Church, and ſome doctrinal Points of leſs Importance. Some exclaimed againſt the exterior Pomp and Magnificence of the Ceremonies of the Church, at which the Innovators took ſo great a Diſguſt, that they could not bear to hear the Word of God, when preached with ſuch worldly Splendor. Others found Fault with Prayers to Saints to obtain their Interceſſion: All Honour paid to them was not condemned; but *Calvin*'s Doctrine, concerning their Power, began to be in Vogue. A Preacher named *Glaſſer* publickly inveighed againſt *Lent* in a Sermon at St. *Paul*'s. Three Biſhops, *Gardiner*, *Bonner* and *Tonſtal*, aſſiſted and protected by Princeſs *Mary*, uſed their utmoſt Endeavours to maintain a declining Religion, whoſe total Subverſion and Downfal *Cranmer* was reſolved, and hoped to compaſs, ſupported by the Protector, and with the Authority of a young King brought up in all the Sentiments of the Reformers. But what hindered moſt the Progreſs of the Reformation, was, ſays *Burnet*, the profound Ignorance of the Clergy, and their mean and baſe Avarice, which made them favour Abuſes, for the ſake of the filthy Lucre they reaped from them. Thus it happens in ſome bigotted Countries, (we do not intend here to make any odious Applications) that Superſtition, grounded at firſt upon the Ignorance and over Credulity of the People, becomes afterwards the chief Support of Eccleſiaſtical Tyranny. If this Reflection is ſolid and true, no Wonder the *Engliſh* Clergy, which oppoſed the Reformation, and ſtill made up then the greateſt Part of the Clergy in this Kingdom, ſtruggled ſo hard to keep up the Abuſes. Had they been ſo complying as to yield up at firſt ſome Points which were not of abſolute Neceſſity in Religion; had they quietly ſubmitted to the leſſening of an Authority and temporal Power, no ways eſſential to Chriſtianity, and without which the Church of Chriſt had proſpered and flouriſhed for many Ages, they might probably have prevented a Schiſm; and Religion would have been more reſpected and better practiſed, inſtead of being rent and torn into Parties and Factions, induſtriouſly promoted and increaſed by the Avarice and Ambition of ſome particular Men. In order therefore to guard againſt what was apprehended from *that ignorant and ſuperſtitious Clergy*, the Heads of the Reformation, that is, *Edward* the VIth his Council, appointed an Eccleſia-

[k] *Tota res eſt inventa fallaciis aut ad quæſtum, aut ad ſuperſtitionem, aut ad errorem. Cicero, lib. de Divinatione.*

ſtical

ſtical Viſitation throughout the whole Kingdom, during which all ordinary Juriſdiction of Biſhops was ſuſpended: And as the Diſputes of thoſe Times made the People wavering and unſettled in their Belief, the Pulpit being made Uſe of by Churchmen, only to attack and confute each other: "It was injoined .... "that Biſhops ſhould preach only in their Cathedrals, and all other Paſtors in their "own Churches only .... a ſure and infallible Way, ſays *Burnet*, to find out "what Preachers were favourable to the Reformation, who endeavoured to op-"poſe it, *&c.*" Moreover, a new Book of Homilies, on different Subjects, was publiſhed [l] chiefly about Salvation, "to inſtruct the People about the Manner by "which we are ſaved, according to the Doctrine delivered in the Goſpel," and to diminiſh that extravagant Truſt they repoſed in Prieſts, and in the outward Ceremonies preſcribed by them for obtaining the Kingdom of Heaven. This is another Abuſe into which Churchmen have inconſiderately run, by minding too much their worldly Intereſt; and which has given a Handle to the Broachers or Followers of new Opinions, to brand the Clergy with the Name of Quacks, who [m] brag of mighty Secrets to cure the moſt ſtubborn Diſeaſes, provided their Drugs are dearly bought. Moſt of the Orders and Changes made under *Henry* VIII in religious Worſhip, and in favour of the Reformers Notions, were then confirmed. Images [n], Crucifixes in Churches, ſprinkling holy Water in private Houſes or upon Beds, lighting and ſetting up of bleſt Candles, ringing of Bells to be delivered from the Devil's Attacks, to caſt him out, and ſend him down to his own place of Abode, Vows and Pilgrimages, in a word, all the religious Cuſtoms which had been diſcountenanced in *Henry*'s Reign, were now quite aboliſhed under *Edward* the VI[th]. But ſome were ſtill allowed, which they either would not, or did not dare to abrogate, or which did not appear evil or diſagreeable to the Reformation: Such as *Prayers for the Dead with Reſtriction.* In which [o] "God was pray'd to that thoſe Souls, and thoſe who "ſhould pray for them, might at the Day of Judgment obtain all together eternal "Reſt, their Bodies and Souls being reunited."

BY Order of the ſame Council, the greateſt Part of which was entirely devoted to all the Meaſures of thoſe who promoted the Reformation, Biſhops were commanded to preach at leaſt four Times in a Year in their own Dioceſs, which was ſtill infinitely ſhort of the primitive Practice: It was alſo ſtrictly enjoined and recommended to them by thoſe Ordinances of the King's Council, to admit none to the Paſtoral Office and Cure of Souls, but thoſe of a virtuous Life and Converſation, and ſuch whoſe ſufficient Abilities to preach were well known: And to confer holy Orders on thoſe only whoſe Piety and Learning might edify and inſtruct the People committed to their Charge: But this laſt Article, as well as many others, has been ſince very much neglected amongſt the Reformed; they have had vicious Miniſters, ſubject to all diſorderly Paſſions, ignorant, and whoſe unedifying Lives were as ſcandalous, as thoſe with which they have ſo often and ſtill do reproach the

[l] *Gardiner* and *Bonner* oppoſed with all their Might the Book of Homilies, and the Orders of the Viſitors. *Burnet, Lib.* 4.

[m] See *Burnet, Lib.* 4. whoſe Senſe we repreſent.

[n] Some of the Superſtitious amongſt the Reformers took Notice, that on that very Day in which Images were pulled down in *London* the *Engliſh* won the Battle of *Pinkey* againſt the *Scots*; it was fought the 10th of *September* 1547. Moſt of the *Scots* were then zealous Catholicks, whereas the *Engliſh* were daily deviating from the Tenets and Cuſtoms of that Communion; a Proof, ſaid thoſe ſuperſtitious Reformers, that God eſpouſed their Cauſe, and fought for them. But, as *Burnet* himſelf wiſely obſerves. "it is com-"mon to all Men to magnify great Events, when they make for them, but if they are againſt them, they "turn it off by this, that God's Ways are not to be found out."

[o] *Burnet* ſays, that before this new Order, they pray'd *for the Souls of the Dead who expect the Mercy of God, and that God would admit them to his Preſence on Account of thoſe Prayers.*

Catholicks. A true Knowledge of [p] *God's interior Call* to the Miniſtry is now very much wanting; this was a Privilege reſerved to the Apoſtles, given them by Chriſt: But to ſupply this Defect, and to remedy this Evil in all Chriſtian Communions, the only Way left is to make Choice of thoſe who are the beſt qualified, and ſeem called to ſerve the Church; to inſpect narrowly the Atteſtations and Recommendations with which they are furniſhed, and which are often too eaſily granted to the *Candidates* [q] out of Reſpect to their Friends and Relations; to truſt with this Enquiry, and the Examen of thoſe who preſent themſelves, Men of Probity, Prudence, and Learning; to hinder the Paſtoral Office from being degraded into a *Battery*, if I may ſo call it, to attack and beat down the moſt inoffenſive Opinions of their adverſe Party: Laſtly, this great Dignity of Prieſthood ſhould not be conferred as a *Livelihood* to Men of the loweſt Extraction, and if poſſible a worſe Education, whoſe Learning conſiſts only in putting together, without Senſe or Choice, a Number of inſignificant, empty Sounds, mixt with ſome aukwardly adapted Figures of Rhetorick, with which they chatter for an Hour or two before a numerous Audience, which ſtupidly miſtakes all this ſenſeleſs Rhapſody for the pure Word of God. But we now return to the Cuſtoms amended or brought on by the Reformation. *Edward*'s Council order'd general Prayers ſhould be ſaid before Sermon. *Burnet* aſſures us this was practiſed *under the Reign of the Popes, and in* Henry *the Seventh's Days.* "The Preacher, *ſays he*, having read his Text, and given the different Parts "of his Diſcourſe, exhorted the Audience to kneel down, to ſay their Prayers, and "put them in Mind of what they were to beg of Almighty God; either addreſſing "themſelves immediately to him, or by the Interceſſion of the Saints. Then all "ſaid their Beads, both Prieſts and Laymen .... *Henry* blotted out of the Pre"amble to the Prayer the Names of the Pope and of the Cardinals .... inſtead of "which he put in his own, with his new aſſumed Dignity of ſupreme Head, to the "End that the People might accuſtom themſelves to it, and ſtill reſpect him the "more upon Account of a Title daily preached up by their ſpiritual Leaders." *Cranmer*, who had already obtained a Revocation of the ſix Articles abovementioned, [r] and of the Laws in Force againſt the Lollards, who were but the Fore-runners of the new Reformation, which adopted moſt of their Opinions; *Cranmer*, I ſay, occaſioned the Downfal of private Maſſes, which, as many other Cuſtoms, had degenerated into Superſtition, by the Avarice of ſome, and the ſcandalous Poverty and Want of moſt Prieſts in thoſe Ages. *Burnet* being a Proteſtant, gives us an Account of the Origin of thoſe Maſſes truly becoming one of his Perſuaſion [s]. However the Act of Parliament made towards the Cloſe of the Year 1547, (which ordained that Communion ſhould be adminiſtered under both Kinds, and that the Prieſts ſhould receive together with the People, to whom they were obliged to give the Communion when they deſired it with a ſuitable Devotion:) put an End to the Celebration of private Maſſes. The ſame Parliament obliged all Curates to preach to their Pariſhioners, on the Eve of their performing that Office, and inſtruct them concerning the great Happineſs of worthily receiving the Sacrament, and the Danger to which they expoſed themſelves, by partaking of it without worthy Fruits of Repentance. This Practice alſo prevailed amongſt the Calviniſts; and accordingly they hear a Ser-

[p] See *Burnet*, *Lib.* 4.

[q] The Name of Candidates is made Uſe of in this Place, becauſe many Proteſtants give it to thoſe who preſent themſelves to be admitted to the *Miniſtry*.

[r] See above.

[s] *Burnet's Hiſt. of Ref. Lib.* 4.

mon on the *Saturday* before any *Sunday* on which they receive; and they call it *a Preparation Sermon.*

ABOUT the ſame Time, the Marquis of *Northampton* took Occaſion from *Henry* the VIIIth's late Behaviour, to eſpouſe in the Face of the whole World a ſecond Wife, having firſt divorced himſelf under Pretence of Adultery from his firſt Wife, who was ſtill living. This Affair had been canvaſſed in *Henry*'s Reign; but not being then decided, it was again examined under *Edward* the VIth. Before any Decree about it, the impatient Marquis married; and that Step being once taken, he endeavoured to find out Reaſons to juſtify that it was not againſt the ſtricteſt Rules of conjugal Chaſtity. The chief Reaſon he alledged was *Incontinency*, an unruly ungovernable Paſſion, common to all Religions, as all other human Frailties are, and which burns as fiercely in Catholick as in Proteſtant Breaſts. But to be ſerious, this Reaſon, which, if alone, likely might not have met with the Approbation of the Reformers, being backed with ſome Proofs from ancient Hiſtory, which were thought favourable to ſecond Marriages, he obtained a Verdict in his Favour. We ought not to be ſurpriſed at a Deciſion ſo apt to quiet diſturbed Conſciences, or rather ſo agreeable to the moſt induſtrious and moſt impetuous of all human Paſſions; if we conſider this was an Age in which Prieſts, Monks and Nuns ran haſtily into Matrimony, to rid themſelves of what they called the grievous and intolerable Burthen of a forced Chaſtity. Now could the Reformers, who were ſo conſcious of their own Wants, be ſo hard hearted as not to compaſſionate the Wants of their Neighbours, and decide in their Favour? After all, a much harder Caſe had been judged before, by allowing a *German* Prince [1] to have two Wives at one and the ſame Time.

IN the Year 1548, the Ceremonies, uſually practiſed on *Candlemas-Day*, *Aſhwedneſday*, *Palm-Sunday*, and in Lent and Holy Week, were brought by the Reformers to a ſevere Examen, the Reſult of which was, that Candles, Aſhes, and Palms, were forbid on the three firſt-mentioned Days; that the Honour paid to the Croſs on *Good-Friday* was condemned, and that Images were entirely aboliſhed and pulled down. As the chief Deſign of theſe Diſſertations is to repreſent the various Cuſtoms and Ceremonies of all Religions, we cannot omit *Burnet*'s Deſcription of the Honour paid to Images, and other ſuch Rites, which as he repreſents them were certainly ſuperſtitious, to ſay nothing worſe. " No queſtion, *ſays he*, but ſome Images occaſi-
" oned great Scandal, as, for Example, that of the Holy Trinity. On Holy Inno-
" cents Day, a Child, choſen by his Play-fellows to perſonate a Biſhop, burnt Frank-
" incenſe before that Image: From which Cuſtom it may be concluded, that this
" Incenſe-Offering was performed on other Days in a more ſerious Manner, and
" even by the Biſhop himſelf, if he happened to be preſent. 'Twas a groſs Abuſe,
" to pretend to a Repreſentation of a Myſtery ſo much above all human Compre-
" henſion: But the Manner . . . . . was no leſs to be found Fault with . . . .
" if we are to judge of it by the Prints ſtill to be ſeen. God the Father was re-
" preſented in the Shape of an old Man, with a triple Crown upon, and Rays about
" his Head: The Son, in another Part of the Picture, looked like a young Man,
" with a ſingle Crown on his Head, and a radiant Countenance. The Bleſſed Vir-
" gin *Mary* was between them, in a fitting Poſture; and the Holy Ghoſt, under the
" Appearance of a Dove, ſpread its Wings over her. This Picture is ſtill to be ſeen in a
" Prayer-Book, printed in the Year 1526, according to the Ceremonial of *Saliſbury*—

[1] The Landgrave of *Heſſe*.

" Such a Place given to the Bleſſed Virgin amongſt the Perſons of the Moſt Holy " Trinity, ſeemed intended to call to Mind . . . . her Aſſumption to the Divine " Nature, which was heretofore believed by ſome Heretical Monks . . . . . The " Church had not approved that horrid Abuſe; but the Clergy and Laity were ac- " cuſtomed to it by a long Uſe . . . . . " It muſt be owned, that ſuch Abuſes, though they are always condemned, when the Church, after due Examen, has thought fit to deliver her Sentiments and Doctrine by the Mouth and Pens of the Doctors; yet as they are countenanced, or permitted, or tolerated by private Churchmen, they ſtill furniſh the Innovators with a ſpecious Pretence of cutting Religion to the Quick; though in Reality the Church of *England* has not gone ſuch Lengths, in that Particular, as other Proteſtant Communions. The above-ſpecified Retrenchments were followed by an Order from *Edward*'s Privy Council, *to preach the pure Word of God, and to exhort the People to renounce all Superſtitions, though of the oldeſt Standing.* We need not repeat here, that amongſt thoſe *old Superſtitions* the moſt ancient and univerſally approved Cuſtoms of the primitive Church were involved in the ſame Condemnation, with thoſe which the temporal Intereſt of Churchmen had brought into the Church in thoſe dark Ages of Ignorance, when the moſt eſſential Duty of the Chriſtian Religion was ſuppoſed to conſiſt only in the Deference and Reſpect paid to its Miniſters. The publick Office of the Church was looked into next, and ſome Doctors were intruſted with that Examen. That of the Bleſſed Euchariſt came firſt under Conſideration, and ſome Alterations were made in it, tho' much fewer than afterwards. In the preparatory Exhortation to Communion, they ſpared as yet auricular Confeſſion: The Myſtery of Tranſubſtantiation was likewiſe uſed with much Tenderneſs, for Prieſts were ordered " to teach their Pariſhioners, " not to be concerned whether they received a larger or a leſs Share of the conſecrated " Bread, becauſe the Body of the Lord was contained in each Piece." Nevertheleſs the Elevation of the Sacrament was forbid: This Office ſo reformed was approved by a Declaration of the Parliament and the King's Authority; and proper Meaſures were taken in order to have the Celebration of the Euchariſt kept after the ſame Faſhion through the whole Kingdom on *Eaſter* Day following. The Circumſtances of thoſe Times were ſuch, that this more than half Proteſtant Office was generally conformed to, without much Difficulty, in all the Provinces ſubject to the King of *England:* At leaſt, ſuch is the Account given by *Burnet*, who yet excepts *Gardiner*; he it ſeems was not ſo compliant, or wanted Faith, and his untimely Steadineſs was puniſhed with Impriſonment, to caſt a Terror into all thoſe who might have been prompted, by his Example, to diſobey the new Laws.

CRANMER's Zeal daily encreaſing, he compoſed a Catechiſm which contained the chief Tenets and Principles of the Chriſtian Religion (according to the Reformers, or thereabout, for many Alterations were ſtill intended to be made.) But we muſt go back to the Reformation of the Offices. The various Bleſſings, of Water, of Salt, of Bread, of Incenſe, of Candles, of Bells, of Altars, of Images, *&c.* were looked upon as full of ſuperſtitious Practices; and were accordingly ſuppreſſed. 'Tis likely thoſe Reformers gave the Epithet of ſuperſtitious [u] to many trifling Ceremonies, to many uſeleſs Actions which bore a Reſemblance to Piety, and yet, to be plain, ſeem, in Religion, to be too cloſe an Imitation of the Contrivances and ſenſeleſs Words uſed by Mountebanks. Catholicks, we hope, will excuſe this Parallel: It

[u] See the Religious Ceremonies of Jews and Catholicks, Vol. I.

does

does not touch the Eſſentials of Religion, nor its Doctrine, and the beſt Catholicks need not trouble themſelves to know, whether Bells are bleſſed according to every particular Rubrick of the Ritual, or whether Incenſe has been bleſſed with ſo nice and exact an Obſervation of every nice Ceremony preſcribed in the ſaid Book, to make the Devil fly from thoſe Places wherein it is conſumed. Beſides all theſe Retrenchments, the Abſolution uſually given by Prieſts to the Penitents after Confeſſion was alſo ſuppreſſed: We ſhall ſet it down, as being ſomewhat extraordinary. [w] "I "abſolve you (ſaid the Prieſt to his Penitent) in the Name of the Father, and of "the Son, and of the Holy Ghoſt: And grant to you, that all the Indulgences which "you have or ſhall obtain from any Biſhop whatever, all the Bleſſings accruing from "thence, your Devotion in taking Holy Water, or beating your Breaſt, the Contri-"tion of your Heart, your preſent devout Confeſſion, and all thoſe you ſhall make, "your Faſts, Abſtinences, Alms, Watchings, taking Diſciplines, your Pilgrimages, "and all the good Actions you have done or ſhall do, all the Afflictions you have "borne, or ſhall bear, the Sufferings and Paſſion of our Lord Jeſus Chriſt, the Me-"rits of the glorious and bleſſed Virgin *Mary*, and of all other Saints, and the Pray-"ers of the whole Catholick Church, may be available to you, for obtaining the "Remiſſion of all thoſe Sins which you have confeſſed, and of all your other Sins, "for the increaſe of your Merits, and for the Enjoyment of eternal Rewards." The Prayers uſed at giving the Extreme-Unction and the Abſolution given to the Dead at their Interment were alſo taken away. "Theſe Cuſtoms had fully perſuaded com-"mon People (ſays *Burnet*) that beſides the plain and obvious Way, ſet down in the "Goſpel, to obtain Salvation, there was ſome hidden Path which led Mankind "thither, and was known by the Prieſts only; ſo that by purchaſing their Friend-"ſhip one might be ſure of going to Heaven, without ſubmitting during the whole "Courſe of this Life to the Yoke . . . . . of the Goſpel." The new Office-Book, out of which ſeveral Holydays had been retrenched, their Number having been, they ſay, prodigious before, was put into the Hands of the Laity in the vulgar Tongue. The Prayers and Litanies were entirely altered, yet one Prayer was left in it, by which, making at the ſame Time ſeveral Signs of the Croſs, Almighty God was deſired to give his Bleſſing *to the Creatures of Bread and Wine*, that they might afterwards become to the Receivers the Body and Blood of Jeſus Chriſt. But in Proceſs of Time the Prayer and the Signs of the Croſs, which accompanied it, were both left out. Several Ceremonies uſed at Baptiſm, Confirmation, the Communion of the Sick, and the Office for the Dead, *&c.* were likewiſe aboliſhed. The Church Office, ſo mangled and caſtrated, was called the *Engliſh* Liturgy, from which we ſhall repreſent the Ceremonies of the Church which bears the ſame Name. Yet this Liturgy, publiſhed under *Edward* the VIth, was new modelled in the Reign of Queen *Elizabeth*.

WE muſt not omit mentioning in this Place, that *Cranmer* had invited into *England Peter Martyr*, a noted Reformer, being deſirous to be helped by his Learning, and to take his Advice about the Plan of his intended Reformation: *Calvin* was alſo conſulted, who propoſed what he thought fit. And as he had ſquared, if I may uſe that Expreſſion, the Severity of his Doctrine and Reformation, to the Moroſeneſs of his own Temper, his Letter to the Protector of *England* is full of Invectives againſt the *Engliſh* Reformation, as being too ſlow in its Progreſs, and ſtill over loaded with

[w] *Burnet's Hiſt. of Ref. Lib.* 4.

Ceremonies which he thought deſerved Condemnation, and were only ſpared out of too much Regard for human Policy. This firſt Contriver of the rigid Reformation, named *Calviniſm* in *France*, had ſome great Endowments, but gave many Proofs of an impatient and deſpotick Humour, mixed with that Sourneſs in controverſial Diſputes, and that fretful Peeviſhneſs which imperceptibly leads to what may be called *Theological Hatred.* His Adherents and Succeſſors have inherited this Moroſeneſs, and without intending any odious Application, we may ſay, that thoſe who came after him copied his Faults much more than his commendable Qualities. However 'twas not for want of his earneſt Endeavours, that the *Engliſh* Reformation was not modelled according to his Notions.

CELIBACY was brought on the Anvil in the Parliament; after ſome Deliberations on that Subject, Prieſts were allowed to marry, and the Laws againſt it were repealed: The chief Reaſon on which this Deciſion was grounded was their Incontinency, which had led them into enormous Sins: It was much eaſier to find evident and legal Proofs of thoſe Diſorders, than to ſettle the Belief of the controverted Points of Doctrine. All *Europe*, and the Court of *Rome* itſelf, could not diſown the Juſtice of thoſe Reproaches, and not to rehearſe here what Hiſtorians and even great Doctors in the Church have left in their Writings concerning it; the Poetical Works of the *Mantuan*, of *Sannazarius*, and of *Buchanan* are full of undeniable Proofs of it.

AN important Remark had almoſt eſcaped us: In the Act of Parliament made to approve, and enjoin the Uſe of the New Liturgy, it is ſaid, that the Commiſſioners appointed by the King *to draw up a Form of divine Service, which ſhould be uſed throughout the whole Kingdom, and in which the pure Doctrine eſtabliſhed in Scripture might be preſerved,* &c. *had finiſhed their Work with an unanimous Conſent, and by the Aſſiſtance of the Holy Ghoſt.* But as this Holy Spirit is not ſubject to Change, and that nevertheleſs the Compilers of that Liturgy might think it neceſſary to make ſome further Alterations in it, to prevent the Objection which might be raiſed, it was added, that this Aſſiſtance was not ſuppoſed to have been a ſupernatural Inſpiration, but it was meant, that "all our good Thoughts and holy Reſolutions were produced and "ſtrengthened by a ſecret Influence of the Spirit of God, which often helps the "Faithful even in thoſe Actions which are mixed with ſome Imperfection; and "that then, what is good in them is, with Juſtice, attributed to the Grace of God." By the Help of this nice Diſtinction they were enabled, 1. To juſtify all the Alterations then made, or hereafter to be made, in their proper Order, and as Time ſhould ſerve the Reformers. 2. To excuſe all the human Policy and perſonal Faults they were guilty of. 3. To perſuade themſelves, that many Actions, though done out of very equivocal Views, were juſt, and thoſe ſiniſter Intentions rectify'd by the ſecret Influence of the Holy Ghoſt. By the ſame favourable Turn, all the ſecret Cabals and Intrigues of eccleſiaſtical Aſſemblies will infallibly be ſaid to be accompanied by the Grace of God; and it will be boldly aſſerted, that it helps them in their Imperfections, and is the Origin and Mover of what is good in them.

A NEW Viſit made in the Year 1549, occaſion'd further Reformations, in Things, which, it muſt be owned, were of little or no Importance; but, after what had been done in regard of other religious Obſervances, could not but be look'd upon as ſuperſtitious. The Rites here meant are, Kiſſing the Altar, the Prieſt's making ſo many Signs of the Croſs, moving the Book from one Side of the Altar to the other at Maſs, or, as they called it, at the Communion Service, ſaying Beads, and the frequent Repetitions of the Lord's Prayer, and Hail *Mary* in *Latin.* But ſomething

more eſſential happened. There were hot Diſputes [x] about the Manner of Chriſt's being in the Sacrament. The *Corporeal Preſence* was warmly attacked, and defended with ſo much Strength, that it withſtood for that Time, all the Endeavours of the Reformers, and the Divines they had called in to their Help. The Anabaptiſts, and their fanatical Opinions, were alſo vigorouſly aſſaulted, and found no Mercy [y] from the Proteſtants, who condemned them to be burnt, when they found that they could not either convince them [z] or perſuade them to a feigned Abjuration of their erroneous Opinions. The Reformation, that fruitful Parent of all Sorts of Sects, produced alſo in this Age ſome rigid *Predeſtinarians*, who commonly became Libertines, or ended their Lives in Deſpair, a natural Conſequence of the *eternal Decree*, which was [a] *Calvin*'s favourite Opinion, and of his Sectaries: The dangerous and dreadful Concluſions drawn from it, made no Impreſſion on his inflexible Temper; on the contrary, he alledged, in order to juſtify it, a Reaſon which is very much in Favour of all Myſteries, and of whatever Opinions Men can give no rational Account. " He was ſo cautious, ſays *Burnet*, as to admoniſh his Followers, " to abſtain from thinking much on that Subject, becauſe it was a Secret which " the Shallowneſs of human Underſtanding could not comprehend: But, continues " the ſame Hiſtorian, he himſelf did not clearly prove, that thoſe Conſequences " did not flow from that Syſtem."

IN the Beginning of the Year 1550, an Order came out, to give up into the King's Commiſſioners Hands, all the Books made Uſe of in the publick Service of the old Religion, Antiphonals, Miſſals, Graduals, Proceſſionals, *&c.* as likewiſe thoſe which contained the Ordinations of Biſhops, and other Miniſters of the Church, becauſe a Reſolution had been taken, to alter the Form of conferring Orders, and to make it as plain as poſſible, that is to reduce it to the ſole Impoſition of Hands, accompanied by Prayer. The other Ceremonies were looked upon only as ſo much dazzling Imbroidery, fit only to raiſe the Vanity of thoſe who wear it, but which adds nothing to the Dignity of Religion, or to the Worth of its Miniſters: It may be too true, that the Pomp with which they are admitted to that Office, contributes to the high Idea they have of themſelves. Some have alſo taken Notice, that the anointing Prieſts was not uſed till ſuch Times, when they reſolved in earneſt to ſhake off, and free themſelves from the Power of temporal Princes; endeavouring to prove by that Ceremony, that their Perſons were as ſacred and inviolable as thoſe of Kings, whom they affected by it to reſemble. They alſo apply'd to themſelves literally all the Places of Scripture in which the Faithful are called a Royal Prieſthood. The Change of the Rites brought none in the Dreſs, only one *Hooper*, a reforming Biſhop, would

[x] Though ſuch Controverſies ought to be debated with the utmoſt Gravity and ſerious Deportment, they became too often ludicrous. *Cranmer*, Archbiſhop of *Canterbury*, diſputing about the corporeal Preſence of Jeſus Chriſt in the Sacrament, againſt *Bonner*, Biſhop of *London*, aſked of the latter, whether he believed that Chriſt in the Euchariſt had a Face, a Mouth, Eyes, a Noſe, *&c.* One may eaſily gueſs how far ſuch a Detail might be carried.

[y] The *Engliſh* Proteſtants of thoſe Days were no ways inclined to Toleration: Beſides burning the Anabaptiſts, was it not a great Want of it which occaſioned the many Proſecutions ſet on Foot againſt thoſe who did not come to the Churches of the new Reform, or who heard Maſs? All theſe Facts may be ſeen in *Burnet*. But human Policy required it, and who knows but thoſe Proteſtants thought that a ſecret Influence of the Holy Ghoſt inſpired them, and was accompanying what was imperfect in that Conduct, and claimed as its own what might be good in it.

[z] *Edward* refuſed at firſt to ſign the Condemnation of one *J. Kent*, to be burnt, and ſhed Tears when he was at laſt prevailed upon to do it by the repeated preſſing Sollicitations of *zealous Cranmer*. *Rapin Thoiras* owns, that was a Blemiſh in the Archbiſhop's Character, *Lib.* 16. and *Chevr.* . . . . his Abbreviator, ends his *Flouriſhes* on that Paſſage of *Rapin* with a ſeemingly contradictory Saying, *that* Cranmer *committed that Exceſs, without being inclined to Cruelty.*" See *Tom.* 3.

[a] This Word Sect and Sectaries is uſed without any Intention to give Offence.

never conſent to be conſecrated with the Pontifical Robes, ſaying they were too gaudy, and repugnant to Chriſtian Simplicity: He never would yield up that Point, and all the Arguments urged to him to convince him that ſuch a Practice was not an Error in Religion, were fruitleſs. Probably *Hooper* [b] was of an obſtinate inflexible Humour, which never foreſees the Evil Tendency of their Stubbornneſs: When ſuch Men are puniſhed, or ſuffer for their Opinions, Bigots are always ready to honour them as Martyrs.

TOWARDS the cloſe of the Year 1550, as *Burnet* informs us, the Reformers reviewed and amended their new Liturgy. *Bucer*, who gave a helping Hand to theſe Corrections by his Advice, was of Opinion, that the Dreſs of Biſhops and Prieſts ſhould be altered, in order to prevent thoſe Diviſions, of which *Hooper* had ſo lately given an Example; that the bleſſed Euchariſt ſhould be put in the Hand, and not in the Mouth of the Communicants; that a Prayer, which ſeemed to be for the Dead, ſhould be left out, and that of the Communion changed [c], *as ſmelling too rank of the Doctrine of Tranſubſtantiation*; that the Ceremonies of Chriſm, Holy Water, and the white Garment, ſhould be omitted in Baptiſm, and alter the Exorciſms into plain Prayers; that the Anointing the Sick with Oil, the offering a Candle by Women newly delivered, when they came to Church to give God Thanks, ſhould be left off, *&c.* not to mention ſeveral other Remarks of *Bucer*, who wrote at that Time a Book for the young King's Uſe, in which he propoſed a much larger Plan of Reformation and Diſcipline, which Project the young Monarch would probably have put in Execution, if he had lived longer [d]. *Bucer* himſelf died at *Cambridge* in the Month of *January*.

THE Profeſſion of Faith of the *Engliſh* Reformers was drawn up by the new Doctors; it was begun in 1551, and ended in *January* 1552. *Burnet* relates it at length in forty two Articles: Of which the moſt remarkable are the third, which owns the Truth of Chriſt's deſcending into Hell: The fifth, accepting Scripture as the only Rule of Faith: The ſeventh, enforcing the Belief of the three Creeds, that of the Apoſtles, that of *Nice* or *Conſtantinople*, and that of St. *Athanaſius*: The ninth, which denies Free Will: The thirteenth, againſt Works of Supererogation: The fifteenth, which ſays, that after receiving Grace, Chriſtians may happen to commit Sins, in which Caſe they muſt recover their Loſs by Repentance: The ſixteenth, gives this Definition of the Sin againſt the Holy Ghoſt, an inveterate Malice, and an invincible Stubbornneſs in oppoſing, wreſting, and perſecuting the Word of God, even when fully convinced of its Truth: The ſeventeenth, about Predeſtination: The twentieth, concerns the characteriſtical Marks of the Church, and taxes with Error the Church of *Rome*: The twenty-firſt declares, that in Points of Faith, the Church has not Power to add any Thing to the Scripture: The twenty-ſecond, rejects the Infallibility of Councils, *&c.* The twenty-third, againſt Purgatory, Indulgences, Images, Relicks, *&c.* The twenty-fifth, enforces the Neceſſity of performing the publick Service, in a Language underſtood by the People: The twenty-ſixth and twen-

[b] "He conſented afterwards to put them on at his Conſecration and whenever he ſhould preach either "before the King or in his Cathedral Church, *&c.* Upon theſe Conditions he was diſpenſed from wearing "epiſcopal Robes at other Times." *Hooper* then may be conſidered as the Head of the Non-Conformiſts, or Puritans. See *Neal* in his *Hiſtory of Puritans*.

[c] See *Neal* above.

[d] At the ſame Time Biſhop *Ridley* forbad the dreſſing up of Altars in his Dioceſs, changed them into plain Tables (which are ſtill called Altars by the Epiſcopal Reformed Church of *England*) and aboliſhed ſome Abuſes and Ceremonies which had eſcaped the Downfal of the old Religion, as waſhing of Hands at the Altar, Elevation of the Hoſt, cleaning the Chalice with the Tongue, *&c.*

ty-ſeventh

ty-ſeventh reduce the Number of the Sacraments to two, reject the *Opus operatum*, and yet maintain that they have their full Force and Efficacy independently of the Diſpoſition and Intention of the Miniſters who confer them, *&c.* The twenty-ninth, againſt Tranſubſtantiation, *&c.* The thirtieth is but a Sequel of the former: The thirty-firſt, againſt the Celibacy of Prieſts: The thirty-fifth confirms the new Liturgy: The thirty-ſixth condemns the Pope's Supremacy, and aſſerts to the Kings of *England*, the Quality of Head of the Church: The fortieth regards the Condition of departed Souls, which are ſaid not to be in a State of Sleep, nor deprived of all Sentiments till the General Judgment: The forty-firſt condemns the *Millenarians*: The forty-ſecond ſays, the Pains of the Damned are not limited to a certain Time. But to return to the Review of the Liturgy; ſeveral Parts of it had been kept only for a Time, as 'tis ſaid, and were afterwards put out. Extreme Unction, therefore, the Uſe of Chriſm at Confirmation, whatever in the Conſecration of the Euchariſt ſeemed ſtill to favour the corporeal Preſence of Chriſt, and the Signs of the Croſs in the Communion Service, and at Confirmation, all this was aboliſhed; yet the kneeling [e] when they received, was preſerved. "In the daily Office both for the Morn-
" ing and Night a general Confeſſion of Sins was inſerted . . . . and they joined to
" it a general Abſolution, by which the Prieſt publiſhed from God a Remiſſion of
" their Sins to all thoſe who were deeply touched with true Sentiments of Repen-
" tance . . . . . This was thought more profitable than an indeterminate, uncon-
" fined Abſolution, ſuch as had before been given by Prieſts at Confeſſion." To inſpire with more Devotion all thoſe who ſhould approach *the Table* [f] to receive:
" The ten Commandmens were ordered to be read aloud at the Beginning of the
" Communion Service, and that after each a ſmall Pauſe ſhould be made to help
" the Devotion of the Audience, and give them an Opportunity during that Inter-
" val to beg Pardon of God for their Diſobedience to the Precept, and Grace to do
" better hereafter." Such were the moſt material Alterations. "And, except a few
" inſignificant Particulars changed, or rather amended, ſince, (all this is taken from
" *Burnet*) with no other Deſign, but to explain ſome equivocal and obſcure Paſſages
" of the Liturgy, it was then the ſame as we read it now."

THE Reformers having thus *purged*, as they term it, both the Doctrine and publick Service, apply'd their Study to reform the Diſcipline of the Church; to draw up eccleſiaſtical Conſtitutions, to ſet Limits to its Juriſdiction, to regulate the Proceedings of Spiritual Courts, and the various Duties of thoſe who were to bear the Sway. The Year 1552 was ſpent therein. As to Particulars, they may be found in *Engliſh* Authors, chiefly in *Burnet*.

THE new Way of making Biſhops, which, joined to the curtailing the Ceremonies of the *Roman* Pontifical, gave a Pretence to call in queſtion the Validity of the *Engliſh* Ordinations, muſt be referred to the Reign of *Edward*. "Biſhops in his
" Time were created by the King's Letters Patent. They firſt declared how ſuch
" a See became vacant by Death, Depoſition, Tranſlation, or Demiſſion. The
" King then added, that being informed of the good Qualifications of *N*.....
" he named him to that Biſhoprick for the Time of his *natural Life*, or whilſt he
" behaved well. After which the King gave him Power to ordain or depoſe Mini-
" ſters, to name proper Subjects to the Benefices of his Dioceſs, *&c.* . . . . . in a
" Word, to exerciſe all the Functions of the Paſtoral Office, *as far as the Word of*

[e] See in *Burnet*, *Lib.* 4. why it was kept up.
[f] Thus Proteſtants expreſs the very Act of Receiving.

" *God puts it in the Biſhop's Power:* But all this was to be done in the King's Name, " and by his Authority. . . . . The Day following the Expedition of thoſe Letters, " an Atteſtation of their Validity was ſent to the Archbiſhop under the Broad-Seal, " with an Order to conſecrate the new Biſhop . . . . *Barlow*, Biſhop of St. *David's*, " and tranſlated ſince to *Bath* and *Wells*, was the firſt ſo created by the King . . . . " in the ſecond Year of his Reign . . . . yet from this Way of conſtituting Biſhops " it may be concluded, that the Miniſters of State acknowledged ſome divine Au- " thority reſiding in the epiſcopal Character; and that the King named whom he " judged proper to vacant Biſhopricks, only in the ſame Manner as other lay Patrons " name to Livings. Theſe Letters only gave to the Perſon therein named Power to " exerciſe . . . . the Functions of a Biſhop, which Dignity he was to be inveſted " with by the Impoſition of Hands . . . . ſo far were they from thinking, as ſome " have pretended, that the Eccleſiaſticks, thus promoted to epiſcopal Dignity, were " not true Biſhops, or only the King's Biſhops, and not of the Church of Chriſt." This is taken out of *Burnet*; more of it will be ſaid hereafter.

Edward died in 1553, not above ſixteen Years old. The Reformers were very ſenſible of their Loſs, in being deprived of a Prince, who, though ſo very young, gave ſuch early Proofs of a ſolid Piety. For if we conſider him only as a Chriſtian, it muſt be owned, his Devotion was ſincere, and by the free and open Ingenuity which accompanied it, rather added to, than borrowed Luſtre from, the high Station he was in. Again if we behold him in the ſame View of a Chriſtian, it may be aſſerted boldly, that he was endowed with all the Virtues [g] eſſential to Religion. Queen *Mary* ſucceeded him, and pulled down the whole Fabrick of the Reformation. We ſhall not entertain our Readers with the Diſputes of both Parties in the Beginning of her Reign, nor with the capital Puniſhments which followed thoſe Controverſies, according to the Anſwer which one *Weſton* made to a Proteſtant [h]. But we muſt take Notice here of what *Burnet* ſays, that thoſe who had been ordained according to *Edward*'s Ceremonial, were not re-ordained under *Mary*'s Government; 'twas thought ſufficient to reconcile them to the Church, and to add to the *Engliſh* Form of Ordinations the Ceremonies preſcribed in the *Roman* Pontifical, which had been omitted. Yet the ſame *Burnet* relates, that in burning the Proteſtant Biſhops, the *Engliſh* Catholicks " followed the old Maxim, *that Ordination given in Schiſm is not* " *valid.* *Hooper* and *Ridley*, not being owned as Biſhops, were only degraded from " Prieſthood, yet, ſays *Burnet*, both had been ordained according to the old Rite, " except taking the Oath of Fidelity to the Pope: As for the others, who had been " ordained by the new Ceremonial, they were not at all degraded, and the Reaſon " alledged was, that they were not truly in Orders."

MARY's Perſecution rather inflamed the Zeal of the Proteſtants, than ſerved to cool it: And 'tis the common Fate, of all thoſe who are againſt Toleration, to be thus deceived: Heathens indeed might exerciſe all manner of Cruelty againſt the firſt

[g] No more to be alledged againſt him than the Prejudices which the Reformers inſtilled into his tender Mind againſt what they called *Popery*. He often ſhewed Tokens of an implacable Hatred for the Roman Catholick Religion, and might, in Time, with ſuch Diſpoſitions, have commenced a *Perſecutor and a Bigot*. This appears farther by his refuſing, though againſt the Opinion of his Council, to give his Siſter, Princeſs *Mary*, the free Exerciſe of her Religion. He looked upon it as his indiſpenſible Duty to extirpate Idolatry; this he, with other Proteſtants, thought the Religion of his Fathers was guilty of, though the Catholicks always diſown it. In any other but a religious Diſpute ſuch a Denial would quiet it, and calm their Fury. But *Edward* was fully and ſincerely perſuaded, that Roman Catholicks *made Images to the Likeneſs of the Divine Majeſty, and then paid Adoration to them.* See *Boſſuet*'s *Hiſt. Var. Lib.* 7. about a Collection of Paſſages and common Places againſt Images, gathered by that Prince.

[h] A very low Pun, You have the Word, (ſaid *Weſton*) we have the Sword.

Chriſtians, and be almoſt forgiven: But how can the Meekneſs of the Goſpel be reconciled to Chriſtians perſecuting one the other? This is a plain Contradiction, which no Miniſter of any Church, or Chriſtian Communion, can juſtify, without arrogating to himſelf a Power which belongs only to God. 'Tis ſtrange, after all this, [i] that no Sect whatever has acted upon Principles of Toleration; that all thoſe who have been at the Head, and the Managers of any Party, have always found it, or thought it, advantageous to perſecute their Adverſaries; even thoſe who have not the Power in their Hands, 'tis to be feared, hate not only the Hereſy, but Hereticks likewiſe, and *mentally burn them.*

CRANMER, who may juſtly be deemed the Apoſtle of the Reformation of *England*, was degraded and burnt with ſome other *Engliſh* Prelates. He had ſolemnly and publickly [k] recanted, and by that Recantation might probably have ſaved his Life, had Queen *Mary* conſidered him only as a Broacher of Hereſies; but ſhe looked upon *Cranmer*, though become a Convert, as the Man who had authoriſed *Henry* the VIIIth's Divorce from *Catharine* of *Arragon*, her Mother. So neceſſary it is to diſtinguiſh the Zeal of devout People for the Glory of God, from the human Paſſions to which they give Way: Theſe latter however were ſkreened in this Caſe by the ſpecious Pretence of puniſhing an Hereſiarch, who had poiſoned all *England* with his erroneous Doctrine. *Burnet* gives us the extract of a Sermon, preached by one *Cole*, who was preſent at this heretical Archbiſhop's Execution; which, if true, ſhews that the Spirit of Contradiction, and eccleſiaſtical Hypocriſy [l], had an equal Share in that Cataſtrophe. 'Tis a Shame that Religion ſhould be juſtify'd by Reaſons ſo unworthy of Chriſtian Sincerity and Uprightneſs.

WE may date, from this Time, according to *Burnet*'s Account, the Beginnings of the *Engliſh* Preſbyterians. *Mary*'s Perſecution drove many Reformers into foreign Countries, eſpecially towards *Francfort*. "Theſe, *ſays* Burnet, found the Ceremo-
"nies of the Country in which they then lived agreeable to their Way of thinking:
"So laying aſide the Liturgy of *Edward*, they compiled another, according to the
"Plan of *Geneva* and of the *French* reformed Churches. This Step highly diſpleaſed
"the reſt of the *Engliſh*, who thought that leaving off a Form of Divine Worſhip,
"whilſt the Authors of it were maintaining the Truth of it, and ſealing their
"Teſtimony with their own Blood, was a Mark of Contempt for their Perſons,
"and too little Concern for their Sufferings." This ſhort Narrative introduces two Reflections of ſome Moment; the firſt is, in all Sects whatever, the Generality are leſs concerned for the Doctrine which ſhould unite them, than for thoſe who cement that Union by Formularies and Liturgies, to which, in proceſs of Time, an infinite Deference is paid: No Wonder then, that moſt Men hate Novelties; that the clearing up even the moſt indifferent Points, which no ways endanger Salvation, becomes an odious Taſk; and that the profound Veneration paid to Formularies, ſoon or late,

[i] Some Sort of Perſecution may be thought neceſſary to prevent Libertiniſm in Religion; Diſſenters, for Example, from the ſtanding Worſhip of any Country, may be hindered from the publick Exerciſe of their Religion, from publick Offices of Truſt and Profit; ſtill without forcing their Conſciences, by depriving them of Life, or Liberty, or Poſſeſſions, or Birth-Rights. No Sect could then juſtly complain; as for Atheiſts and Fanaticks (if it is evidently proved that they *are Diſturbers of Civil Society by Dogmatiſing*) let them be dealt with as State Criminals.

[k] This Weakneſs, ſays Father *Orleans*, was a Diſhonour to Proteſtants . . . . He became a Catholick to ſave his Life, and died a Proteſtant to be revenged on thoſe who put him to Death: This is witty; but *Cranmer*'s Character in *Boſſuet*, *Lib.* 7. is far more ſolid.

[l] This Hypocriſy appeared alſo in the Trials of *Bucer* and *Fagius*. They were cited, though dead, or any body to appear for them: They could not; it was not ſafe for any one elſe: They were condemned, their Bodies burnt, and a Biſhop ſaid in his Diſcourſe on that Occaſion, *that the Judges were unwilling to come to ſuch Extremities.*

bring on a kind of Tradition, and that Reſpect for Antiquity, with which the *Chriſtians* of the firſt Ages reproached the Pagans, with ſo much more Grounds, that one of the greateſt Men amongſt the Heathens, writing to an intimate Friend, mad no Difficulty to recommend to him a Veneration [m] even for Fables. The ſecond Remark is, that this pretended Contempt for thoſe Perſons who had changed the Liturgy, was, of itſelf, capable to produce in Time the moſt inveterate Animoſities. " Diſputes ran daily higher and higher, (ſays our Hiſtorian of the Reformation, " *Cox* . . . . went to *Francfort* and . . . . obtained an Order from the Magiſtrates, " That the *Engliſh* Church of that Place ſhould make Uſe of no other Form of " divine Service than that of *England*. This did not end the Quarrel, it went further " than was thought at firſt. Thoſe who were inclined to follow the Diſcipline of " *Geneva* . . . . began to cenſure and find Fault with ſeveral Parts of the *Engliſh* " Liturgy. One *Knox* [n], a violent and turbulent Man, carried on the Controverſy " with all poſſible Heat, engaged *Calvin* in the Quarrel, and made him write upon " that Subject in ſuch a Manner as was moſt likely to exaſperate both Parties . . . . " Several other Occurrences widened the Breach. They diſputed warmly about " eccleſiaſtical Cenſures . . . . and the Debates at laſt were ſo irritated on both " Sides, that a Paper War enſued, in which all the Bitterneſs which the rankeſt " Animoſity could ſuggeſt was diſplay'd . . . . and that about Subjects . . . . . " no ways eſſential to Chriſtianity, and of no Importance, as to Conſcience . . . . " Such were the Seeds [o] of thoſe Diviſions which have, and ſtill do, embroil the Re- " formers of *England*."

Something muſt be mentioned likewiſe of the Treatment which the Bible, tranſlated into *Engliſh*, met with. It was burnt, not as heretical, for no Chriſtians would entertain ſuch Thoughts of Scripture: 'Tis likely therefore that it was condemned to the Flames, as being falſely tranſlated, or as uſeleſs, and even dangerous, to the Laity, or as a Snare made Uſe of to lead the People head-long into Hereſy. Thoſe who burnt it were, to be ſure, perſuaded it was obnoxious to thoſe three Accuſations; but the two laſt were judged ill-grounded in *France*, where it has been tranſlated, interpreted, paraphraſed, and commented upon ſeveral times in the vulgar Language of that Country, to be uſed univerſally by the Laity; and though there are not wanting thoſe who diſapprove this Conduct towards a Book which, in their Opinion, ſeems to favour Hereſy; chiefly amongſt the *Italians*, who have as great a Reſpect for their *Holy Land* of *Italy*, as *Pliny* [p] would have inſpired into his Friend for *Greece:* 'Tis likely the Bible will maintain its Ground to the End of the World, and that no Fault will be found with it, except that external one of being read [q] without reaping any Advantage by it.

QUEEN

[m] *Sit apud te honor . . . . Fabulis quoque.* So *Pliny*, *Lib.* 8. *Ep.* 24. writes to a Friend who was going to *Greece* in Quality of a Magiſtrate. And as moſt Men are Slaves to the Forms, Order, and Syſtem of their Religion, good or bad they do not enquire, there are but few who act otherwiſe than *Pliny* adviſes; they leave to others the Trouble of enquiring and examining for them.

[n] He may alſo be called a Fanatick. He called *Edward's Engliſh* Liturgy *a ſuperſtitious Model borrowed from the Papiſts*. From this his Character flowed the ſeditious Opinions he broached, and which at laſt brought *Charles* the Firſt to the Block. He alſo feigned himſelf a Prophet. This Man began the *Scots* Reformation, and certainly was no Apoſtle, unleſs a hot, fiery, and bitter Zeal, ſo often condemned by Chriſt, ſhould be thought a neceſſary Qualification of an Apoſtle. See *Knox's* Life, in a Book printed at *London* in 1644, under the Title of *An Hiſtory of the Reformation of* Scotland. It breathes nothing but Fanaticiſm, and accordingly was made publick under *Cromwel*.

[o] See *Neal's Hiſtory of the Puritans*, printed in 1732.

[p] *Habe ante oculos, hanc eſſe terram, quæ nobis miſerit jura, quæ leges victa non acceperit, ſed . . . dederit, &c.* ſays *Pliny*, *Lib.* 8. *Ep.* 24.

[q] The Author of *Occaſional Thoughts in Reference to a virtuous or Chriſtian Life*, printed in 1705, ſays, that this is occaſioned by its being read with a Mind prejudiced in Favour of the Opinions of their Maſters

or

QUEEN *Mary*'s Death, if the Expreſſion may be allowed, proved mortal to the Catholick Religion in *England*, and brought again the Reformed to Life. *Elizabeth*, who ſucceeded *Mary*, had been brought up with the utmoſt Antipathy againſt the Pope and the Religion of which he is the Head. But on the other Side, ſhe loved [r] Ceremonies and Spendor in the religious Worſhip: This was the Reaſon for which the outward and the ceremonious Part of the *Engliſh* Reformation was ſettled, as we now ſee it in that Part of the Proteſtant Communion which is called *the Church of England, or High Church.* She no ſooner came to the Crown, but the Proteſtants ſhewed as much Zeal in pulling down Images, affronting Prieſts, aboliſhing the Maſs, *&c.* as the Roman Catholicks had done in repairing the Breaches made in their Religion. The new Queen ordered firſt, that the Epiſtles and Goſpels, the Lord's Prayer, the Creed, and the Decalogue, ſhould be read in *Engliſh.* The Litanies were ſung in the ſame Language, and the Prieſts omitted the Elevation of the bleſſed Sacrament. The firſt Parliament convened in her Reign granted to the Crown the Tythes and Firſt-fruits, beſtowed on the Queen the Title of [s] Head of the Church, and gave to the People leave to have Divine Service performed in the vulgar Tongue, and to receive under both Kinds, *&c.*

Some Conferences about Religion had been held between the Catholicks and Proteſtants, the Reſult of which was, that each Side perſiſted in its own Opinions, they were diſpleaſed one with the other, and according to Cuſtom reciprocally beſtowed on their Adverſaries the Appellation of Shufflers, Calumniators, Trickſters, *&c.* However that be, the Proteſtant Party was victorious in the End; for the Parliament made an Act to *eſtabliſh Uniformity in the Church Service*, and appointed Proteſtant Divines to review *Edward*'s Liturgy. *Burnet*, whom we follow, aſſures us, that " the only conſiderable Alteration made by thoſe Commiſſioners was in the Article " of the Euchariſt. They intended to draw up an Office for the Communion " couched in ſuch nice Terms as to avoid declaring againſt a corporeal Preſence, and " by that Means unite all the *Engliſh* into one and the ſame Church, moſt of them " being poſſeſſed with that Opinion [t]. On this Account the Divines were ordered " to ſay nothing againſt it, and to leave it undecided, as a ſpeculative Notion, which " was left to every one's Choice, either to believe or reject it. In Order to compaſs " this Deſign, the Rubrick of *Edward*'s Liturgy (which explained upon what Con- " ſideration the Communion was received kneeling in the Church of *England)* was " expunged. The ſaid Rubrick ſaid, *that it was not intended by that Ceremony to pay* " *any Adoration to a corporeal Preſence of the Body and Blood of Chriſt, which were in* " *Heaven, and no where elſe.* They made likewiſe another Amendment of the ſame " Nature. In *Edward*'s firſt Liturgy, the Prieſt giving the Communion, ſaid to

or Doctors; ſo that every one finds in it the Tenets of his Sect only, *&c.* See Pag. 134. But how can this be helped? Is every Chriſtian capable of examining every Point of Controverſy? Or ſhall we ſay, it muſt be read only to learn the Moral Duties, and only relying on the Authority of God who inſpired it, doctrinal Controverſies laid aſide. But then a Man who loves religious Diſputes will pretend, *Cicero*'s *Book of Offices* is as good for that as the *Bible.*

[r] See *Burnet*, *Lib.* VI. and *Boſſuet*, *Lib.* X.

[s] See *Boſſuet*, as above-cited, about *Elizabeth*'s being unwilling to accept of that Title. But Mr. *Chevr.*... who, to be ſure, knew more of the Matter than *Boſſuet* or *Burnet*, very cunningly explains this Scrupuloſity of *Elizabeth*. " Two Motives, *ſays he*, engaged her to reject the Title of *Supreme Head:* Firſt, that the " Catholicks might be more eaſily prevailed upon to own her eccleſiaſtical Supremacy, couched in ſofter " Terms, and more apt to quiet their tender Conſciences: Secondly, that this Title was due to the Foun- " der of the Chriſtian Religion, and to him only." See *Abridg. of the Hiſt of Eng. Tom.* 4. What Pity 'tis all the World is not acquainted with that Writer's Penetration into the inmoſt Receſſes of ſcrupulous and tender Conſciences?

[t] See *Boſſuet*, as above-cited.

" the Receivers, *May the Body or Blood of our Lord Jeſus Chriſt keep your Body and* " *your Soul unto Life everlaſting.* At the ſecond publiſhing of *Edward*'s Liturgy " thoſe Words were left out as too favourable to the Belief of a corporeal Preſence, " inſtead of which, the following were inſerted. *Take this and eat, remembring that* " *Chriſt died for you, feed on him in your Heart by Faith, and with Thankſgiving.* Or, " in taking the Chalice, *Drink this in remembrance that the Blood of Jeſus Chriſt was* " *ſpilt for you, and give him Thanks.* The Turn of both theſe Expreſſions anſwer- " ing the Intention of the Commiſſioners, they reſolved to blend them together; " and they altered likewiſe ſome Prayers." The Catholicks ſtrongly oppoſed the new Corrections of the Liturgy, and one of them ſaid openly in Parliament, " that " the new Religion had admitted of, and ſuffered, Revolutions every two Years, of " which he brought as a palpable Evidence the Doctrine concerning the Preſence of " Jeſus Chriſt in the Euchariſt." The ſame Party were alſo violently bent againſt the other Alterations, chiefly againſt the Queen's eccleſiaſtical Supremacy, which Repugnance occaſioned the Deprivation of all the Catholick Biſhops who loſt their Biſhopricks. After this *Elizabeth* went on, and entirely re-eſtabliſhed the Reformation; ſhe even added ſome new Regulations to what had been done by *Edward*. She withſtood, for a conſiderable Time, all Petitions to pull down Images, but could not overcome the repeated Intreaties of the Proteſtant Biſhops of thoſe Days againſt Images: And their Succeſſors ſhewed as much Severity againſt Pictures, both which are infinitely leſs dangerous than the unbounded Liberty which is daily taken of writing and publiſhing ſcandalous Libels againſt the Chriſtian Religion; which we do not find that Proteſtants endeavour much to reſtrain. Could not the Uſe of Images have been kept up in Churches, either as being barely ornamental, or as a Subject of Edification to the common People; and theſe kept within ſuch narrow and due Bounds by Paſtoral Inſtructions againſt the ſuperſtitious Uſe of them, to which they are naturally inclined? However *Elizabeth*'s new Regulations, as far as they concern the Cuſtoms and Ceremonies of the Church of *England*, are as follow.

" To prevent the indecent and ſcandalous manner in which ſeveral Prieſts had " contracted Marriages, ſhe ordered that no Prieſt or Deacon ſhould marry without " the Conſent of the Biſhop of the Dioceſs, the Knowledge of two Juſtices of the " Peace, and the Approbation of the Woman's Relations and Friends. Churchmen " were commanded to uſe the ſame Dreſs [u] as at the two Univerſities (*Oxford* and " *Cambridge*) according to the different Degrees they ſhould have taken there .... " Tavern-keepers and other publick Houſes were forbid ſelling ... during the Time " of divine Service ... No Preachers were allowed to exerciſe that Function without " firſt obtaining Leave from the Ordinaries of thoſe Places in which they reſided .... " She gave Power to the Biſhops to name in each Pariſh ſome diſcreet and prudent " Perſons, who ſhould oblige all the Pariſhioners to go to Church every *Sunday* and " Holiday .... And whoever, after due Admonition and Exhortation, ſhould be " found deficient in that Duty, was to be proſecuted [w] according to the utmoſt Seve-

[u] She was convinced that Decency and good Order required that Miniſters ſhould be diſtinguiſhed by their Dreſs. See *Burnet*, *Lib.* VI.

[w] Mr. *Chevr. Tom.* 4. inveighs bitterly againſt the Roman Catholicks, *his ancient Brethren*; but, at laſt, ſpeaks with much Equity and Judgment of this Conduct of *Elizabeth*. " The Parliament, *ſays he*, ... " impoſed grievous Penalties on all *Engliſh* Subjects who ſhould refuſe being preſent at the Divine Service, " as by Law eſtabliſhed. This Statute excepted no one; all Sects, even of Proteſtants, were obliged to " comply with it. Thus was renewed that Conſtraint ſo much deteſted and complained of under the " deſpotick Government of *Henry* the VIIIth. *Elizabeth* exceeded even her Father in the abſolute Domi- " nion over Men's Conſciences, *&c.*" This Behaviour, as it ſuited the political Views of thoſe Times, ſo it becomes a new Proof, that the Reformation is only ſtampt with the *Seal of human Nature*.

" rity of the Law. She further commanded, that the Prayers appointed for the com-
" mon Service, and the Litanies ſhould be read on all *Wedneſdays* and *Fridays*; that
" they ſhould be ſeverely puniſhed [x] who ſhould reproach others with the odious
" Names of Papiſt, Heretick, Schiſmatick, *&c.* that no Book ſhould be printed
" without being licenſed by one of the Archbiſhops, or the Biſhop of *London*, or
" one of the Chancellors of the two Univerſities, or the Biſhop of the Dioceſs, or
" Archdeacon of the Place: That Prayers ſhould be ſaid kneeling, and that they
" ſhould bow at the Name of *Jeſus* [y]." As to the Bread which was to ſerve for the Communion, ſhe ordered it to be " plain Bread, of a round Figure, ſomewhat larger
" and thicker than Wafers, without any Repreſentation ſtampt upon it: Moreover
" ſhe altered the Prayer which is ſaid immediately before the Sermon, in which men-
" tion was made of the Saints in theſe Words: *That they with us, and we with them,*
" *may be able, all of us, to riſe again unto Glory*; the three firſt, *they with us*, were
" left out, as being too favourable to praying for the Dead." This new Liturgy was read, for the firſt Time, throughout the whole Kingdom, on the Feaſt of St. *John the Baptiſt*, in the Year 1559.

PARKER, as ſtrenuous and zealous a Promoter of the Reformation, as his Predeceſſor [z] *Cranmer*, was conſecrated Archbiſhop of *Canterbury* towards the End of the ſame Year: This was performed, ſays *Burnet*, according to the Ritual for Ordinations made under *Edward* the VIth. *Parker* after this conſecrated fourteen Biſhops: This Fact is here mentioned becauſe it occaſioned a great Diſpute, renewed in our Days [a], about the Validity of *Engliſh* Ordinations. *Parker*'s Conſecration is ſaid to be *null* [b] becauſe the eſſential Form of Order was omitted, and becauſe *Barlow*, who is ſaid to have been his Conſecrator, had not been conſecrated [c] himſelf. Another Story has been publiſhed, that *Parker* was made Biſhop at a Tavern called the *Nag*'s *Head*. " At this Place, they ſay, the Biſhops, appointed for that Cere-
" mony, met; the Biſhop of *Landaff*, not daring to perform that Function, after
" *Bonner*'s forbidding it, the other Biſhops named, (*Barlow*, named to be Biſhop of
" *Chicheſter*, *Scory*, named to the See of *Hereford*, with *Coverdale*, who was Biſhop
" of *Exeter* under *Edward* the VIth, and *Hodgkins*, Suffragan of *Bedford*) being ſur-
" prized and ſtunned with that Prohibition, withdrew into a Room of the ſaid
" Tavern. There *Scory* bad them kneel, and put the Bible on their Heads or
" Shoulders [d]. . . . . When he had pronounced theſe Words, [e] *Receive the Power to*

" *preach*

[x] This Regulation was worthy to come from a Chriſtian Princeſs, ſuch odious Names do not become truly religious Perſons; yet it muſt be owned, they are too common, and only ſerve to eaſe for that Moment the bitter Zeal of a few Bigots, either Catholicks or Proteſtants, who againſt all the Rules of Chriſtianity hate one another heartily.

[y] To pay the Honour due to Chriſt's divine Nature and Perſon.

[z] Cardinal *Poole* was Archbiſhop of *Canterbury*, between *Cranmer* and *Parker*.

[a] See *Courayer*'s Preface to his Diſſertation on the Validity of the *Engliſh* Ordinations, wherein he ſays, that long before, *viz.* in 1606. *Maſon*, Archdeacon of *Norfolk*, had wrote to maintain them, that *Champney*, another *Engliſhman*, anſwered him, and was confuted, and that he (*Courayer*) undertook to ſearch further upon account of *Abbé Renaudot*'s Memorial, publiſhed by Mr. *Gould* in 1720, on the true Belief of the Catholick Church.

[b] *Dec.* 17. 1559. *Parker*'s Conſecration was thus. Firſt the Morning Prayers were ſaid, then *Scory* preached a Sermon ſuitable to the Occaſion, *Parker* was preſented to *Barlow*, and having taken the Oath of Supremacy, and ſeveral Prayers preſcribed in the new Ritual being ſaid, then he received the Impoſition of Hands with theſe Words: *Receive the Holy Ghoſt, and remember to raiſe in you the Grace which has been given you by the Impoſition of Hands.* Then the Goſpel was put into his Hands, with theſe Words: *Be mindful to teach and exhort (the People agreeably to this Book) and continually meditate on the Precepts it contains.* They all received the Communion: But the giving him the Paſtoral Staff and other Ceremonies were omitted.

[c] See *Courayer*, Chap. 3. of Diſſertation, and in Tom. 2. the Proofs of *Barlow*'s being a Biſhop.

[d] See p. 21. and following of *Courayer*'s Diſſertation, Vol. I. how this *Nag*'s *Head* Story is confuted.

[e] Father *Courayer*'s Argument, Vol. I. p. 111. runs thus: " Impoſition of Hands and Prayer, that is the
" calling upon the Holy Ghoſt, to obtain for the Biſhop elect Grace to perform worthily the Functions of

" his

" *preach the Word of God in its Purity*, they all roſe up as if they had been truly or-
" dained and conſecrated Biſhops." This Account *Burnet* finds Fault with, as a Story invented forty Years after, *and at a Time when probably all the Witneſſes who had been preſent might be dead*; and proves the Validity [f] of *Parker*'s Ordination. As to thoſe who queſtion *Parker*'s Conſecration " becauſe all the Biſhops of the Province " of *Canterbury* were not preſent at the Conſecration of their Primate, and that of " the four Biſhops who ſupply'd their Place, three had no Biſhopricks, and the fourth " was but a Suffragan;" *Burnet* endeavours to prove the Legitimacy of it, and its being canonical, by ſeveral Hiſtories which happened in the *Arians* Time, and by other Reaſons which may be ſeen in his *Hiſtory of the Reformation of England.*

Now to go on with the Account of this great Revolution, the Biſhops of Queen *Elizabeth* publiſhed a new Profeſſion of Faith, or at leaſt added to and altered ſome Points in that, which had been drawn up in *Edward*'s Reign. The chief Amendments are theſe. 1. They leave it undecided how Chriſt deſcended into Hell. 2. To the Article concerning the *Authority of the Church*, they add, *that it has Power to appoint Rites and Ceremonies, and is the Judge of Controverſies, yet ſubordinate to Scripture.* 3. [g] As to the Euchariſt, they ſay, *that the Body of our Lord Jeſus Chriſt is given and received in a ſpiritual Manner, and that Faith is the Means by which we receive it.* We ſhall not enter into Particulars about the Tranſlation of the Bible, and ſeveral other circumſtantial Facts of leſs Moment. But we cannot end this Subject without letting our Readers know, that *Charles* the Second, ſoon after the Reſtauration, ordered ſome Biſhops and Divines to review the *Engliſh* Liturgy, and the Form of Ordination, which had been laid aſide with Epiſcopacy by *Cromwell.* This Liturgy, with the Form of Ordination altered, were approved by the Parliament of 1662; and this is the laſt Change with which the Church of *England* has been reproached on that Subject. [h]

THE ſhort Account hitherto given, would prove ſtill more deficient, if we did not mention the *Scots* Reformation. Its Motives were the ſame, which other Reformers alledged; if you believe them, the Salvation of Souls is their only Concern: So the publick Welfare of Civil Society is the only Aim of thoſe who promote Revolutions in the State. Accordingly all the Proteſtant Writers of thoſe Days, all thoſe who approved of the Reformation in *Scotland*, unanimouſly aſſure us, that the *Scots* Churchmen were guilty of as many and as great Irregularities, as thoſe of *England*, or of any other Country in *Europe*; that thoſe Diſorders being arrived to the higheſt Pitch, and become unſufferable, People began to enquire into the Cauſes of them, and to compare the Actions of thoſe Eccleſiaſticks, with the Pattern ſet them by Chriſt and his Apoſtles; that from this Enquiry into their Morals, follow-

" his Miniſtry, are the only eſſential Matter and Form of Order. (Which, *ſays he*, is proved by the ancient " *Greek* and *Latin* Rituals and Pontificals now in Being.) But theſe two were uſed in the new Form of " *Engliſh* Ordination, therefore nothing eſſential, either in Matter or Form, was wanting in *Parker*'s Or-" dination." This *Courayer* endeavours to prove; and we have mentioned it, as impartial Writers, only to let the Readers ſee how this learned Monk defends the Form of *Parker*'s Conſecration, *&c.* as above related, Note [b] in the foregoing Page.

[f] See *Burnet*, *Lib.* VI.

[g] *Burnet*, *Lib.* VI. ſays, great Caution was uſed not to ſpeak too plain on this nice Point, and *Boſſuet*, *Lib.* X. anſwers *Burnet*'s Reaſons.

[h] Within a few Years Mr. *Whiſton* publiſhed a ſtrange ſort of a Map, which he called, *The Rule of Chriſtian Faith.* 'Twas a Table divided into 22 Columns, which contained as many Profeſſions of Faith, drawn up in the three firſt Ages, concerning the fundamental Points of the Chriſtian Religion: It was ſo diſpoſed, that whatever concerned the ſame Subject, was within two parallel Lines drawn croſs the Map; which, if read from Top to Bottom of each Column, you have each Creed by itſelf: But if read from left to right, you ſee the various Ways of wording the ſame Article of Faith. Such a Table would be very uſeful, to contain all the Profeſſions of Faith made ſince the Reformation, that the Variations, Differences, and affected Obſcurity of them, might be more plainly perceived, by all Chriſtian Churches.

ed a more important Search into the Doctrine, which may well be ſaid to be the Ground of Morality, and the Rule of our Conduct: That, finding here many Changes and Additions, *they conceived they had a Right to reform it*, to inſtruct the Faithful, to invite them to this Reformation, and thus to ſeparate from a corrupted Church, a Body of Chriſtians, worthy to be called the Church of Chriſt. Such was the Plea of the *Scots* Reformers: Such will ever be, to the End of the World, the Pretence of all Reformers. But God only, and thoſe whom he is pleaſed to authoriſe, to direct, and to enlighten, by his own immediate Grace, can accompliſh ſuch an Undertaking, without Weakneſs, without human Policy, without Variations, without any of thoſe Shifts which worldly Prudence inſpires: No Wonder then if we meet with the ſame Blemiſhes in the *Scots* Reformation, as in the fore-mentioned, that of *England*, and other Countries. We need not mention here over again, that *Wicliff* and the *Lollards* had paved the Way for the *Scots* Reformers, as for thoſe of *England*; and that their Foot-ſteps were ſtill viſible, when the *Lutherans* and other Proteſtants began their Schiſm. 'Tis likewiſe univerſally known that the new Opinions of the latter had reached *Scotland*, long before *Henry* the VIIIth's Death: *Patrick Hamilton*, a Gentleman of a noble Deſcent, had loſt his Life with ſeveral others, becauſe they would not abjure them: But neither thoſe Executions, nor all the Endeavours of the Clergy, were able to ſtop the Progreſs of the Proteſtant Religion: On the contrary, the People were deſirous to be inſtructed in a Doctrine for the Sake of which its Followers were willing to be burnt; ſuch is the ordinary Conſequence of Perſecutions, which yet ſeldom leave Men at Liberty to try and judge: But as we are naturally inclined to favour the weakeſt Party, it is not to be wonder'd, that Compaſſion, without any further Examen, forcibly perſuades us, that Truth is on the Side of thoſe who ſuffer Perſecution. This is one of thoſe ſtrong Bents of Men's Hearts, which by its Activity, has been the Occaſion of believing that thoſe who embraced the Reformation did it by the Inſpiration of the Holy Ghoſt. The *Scots* being in ſuch Diſpoſitions gave a willing Ear to the Reformers, and the new Opinions were followed with the ſame Rapidity, which had ſo lately carried away *England*, with a great Part of *France* and *Germany*. The firſt Demand of the Reformers was to have the Bible in the vulgar Language, and the Parliament of 1543 was forced to grant that Leave. This Deſire, abſtracted form its Conſequences, was juſt and reaſonable. Complying with it freed the *Scots* from a heavy Yoke of many Abuſes, too favourable to the exhorbitant Power of the Clergy, and no leſs oppoſite to the Laws delivered in that divine Book: But on the other Side, the giving up that Book into every one's Hands without any Reſtriction, expoſed them to the Danger of arguing too boldly, and without End, about its Contents, and of wreſting it from its natural Senſe, to reconcile it to all their Whims. However it was granted to the *Scots*, as it had been to others, without any Limitation: Accordingly it produced the ſame Effects in *Scotland*, as in *England* and *Germany*; every particular Perſon took the Liberty of upholding, by its Authority, the ſeveral Opinions they had reſolved to maintain, or to eſpouſe: Every particular Perſon thought himſelf able to diſtinguiſh, by its Light, *Tares from good Corn*; and at laſt this private Examen and private Spirit cauſed the Downfal of Church Authority in *Scotland*, as every where elſe. Though *Patrick Hamilton*, *Seton*, a Dominican Fryar, and ſeveral others, are generally looked upon as the firſt Authors of the *Scots* Reformation; yet the Puritans of that Country are not willing to own any other firſt Reformer than *Knox*, that ſworn Enemy of the *Engliſh* Liturgy, as is ſaid before. This *John Knox* received his Call

to the Miniſtry, *ſuch as it was*, in 1547, from another *Scots Predicant* [i], whoſe Name was *John* [k] *Rough*. The next following *Sunday Knox* preached publickly againſt the Pope in the Pariſh Church of St. *Andrew*. His Example encouraged many other *Predicants* to inveigh againſt the Church [l] of *Rome*. *Knox*, being protected by ſome *Scots* Lords, went afterwards to preach in divers Parts of the Kingdom, and celebrated the Lord's Supper, according to the Proteſtant Rite, at ſeveral Gentlemen's Houſes. In the Year 1556, having before publiſhed his Sentiments openly at *Edinburgh*, he wrote to Queen *Mary*, Regent of *Scotland*, [m] an apologetical Letter in Defence of his Opinion, but ſo much wanting in the Regards due to a Crown'd Head, ſo ſtuff'd with bitter Invectives againſt the *Roman* Church, that *Mary* called it a Libel, when ſhe gave it to be peruſed by *Beton*, Biſhop of *Glaſcow*. Some Time [n] before this, the *Engliſh* of *Geneva*, who conformed [o] to *Calvin*'s Liturgy, had invited *Knox* to come over to be with them: As ſoon as he went, he was burnt in Effigy at *Edinburgh*: But the *Scots Brethren*, and amongſt them ſeveral of the beſt Families, wrote to him, from *Sterling*, ſo preſſing a Letter, in *March* 1556, that, having firſt conſulted *Calvin*, the Oracle of the Reform'd, and the other *Brethren* of *Geneva*, who all unanimouſly declared, that reſiſting this Call would be *a Rebellion againſt God*, he could not withſtand their earneſt Solicitations. He ſet out upon this Journey in the Month of *September* following, to go back to his *Brethren* in *Scotland*; but he was ſtopt at *Dieppe* by two Letters [p], *no ways agreeable to the Fleſh*, which he received from *two Faithful* of *Scotland*. Thoſe Letters mentioned ſome Diſappointments, which the Reformation had met with. The angry Apoſtle of the Puritans wrote to the *Brethren*, to complain of thoſe Diſappointments, and to encourage them to free themſelves from Oppreſſion: "For you muſt venture your Lives, *ſays he*, even "againſt Kings and Emperors, to deliver the Oppreſſed. For this you are called "*Princes of the People* . . . . you receive Homage and Reſpect from your Brethren, "only upon Account of the Duties of your Office . . . . *and this Duty conſiſts in re-* "*venging and freeing your Brethren and Subjects from Violence and Oppreſſion.*" This Letter made a deep Impreſſion on the Minds of the Nobility and Commonalty, who were, as is ſaid before, very much inclined to the Reformation. The Congregation, (for that was the Name given then to theſe new [q] Converts) entered into an Aſſociation [r] to defend themſelves, and promiſed, *in the Preſence of the Divine Majeſty*, that they would maintain, even with the Loſs of their Lives, the Reformation and its Miniſters, *againſt Satan and every tyrannick Power which ſhould oppoſe it*. This Declaration, and the extraordinary Increaſe of the Proteſtant Party intimidated the Queen Regent; ſhe ſlackened the Proſecutions againſt them: Policy and a ſuperior Force overcame her Zeal for the Catholicks; and as the Proteſtants were of ſome Service to her, the ſame political Views made her promiſe ſhe would give them no Diſturbance about Religion: But the Deference ſhe paid to the Remonſtrances of her

[i] We mean no Injury or Contempt by this Word; 'tis only uſed to denote thoſe who preach without having received Ordination, as it is the Cuſtom among the Puritans.

[k] *Burnet*, *Lib.* 3. ſays, he was burnt in *England* under Queen *Mary*.

[l] The Catholick Church, is here called the Church of *Rome*, as Proteſtants call it.

[m] *Knox* reprinted it with explanatory Additions, 1558.

[n] In *July* 1555.

[o] *Who had ſeparated themſelves* (ſays *Neal*) *from the ſuperſtitious and contentious Aſſembly at* Francfort, which conformed to *Edward*'s Liturgy.

[p] This Account is taken out of *Knox*'s Letter.

[q] See *Hiſt. of Ref.* abovecited.

[r] This Aſſociation was made in *December* 1557, and was ſigned by ſeveral *Scots* Lords. *Knox*'s Letter is dated from *Dieppe October* 27. 1557. See the above-mentioned Hiſtory.

Brother, the Cardinal of *Lorrain*, the Credit of the Archbiſhop of St. *Andrew*'s and other Catholick Biſhops of *Scotland*, prevailed upon her to [r] break her Promiſe, or at leaſt not to oppoſe the pretended Steadineſs of the Clergy, or rather that invincible Obſtinacy of theirs, which has ſo often, and ſtill does daily bring the Church [t] into the utmoſt Danger. But we muſt not charge the Church with this Exceſs, 'tis not her Spirit, but that of Churchmen, to make Religion conſiſt *in deſtroying all*, without having any Regard to Circumſtances, or to the Inclinations of the People. This ſame Spirit too often occaſions the Breach of publick Faith, which Chriſt himſelf commands us to keep even to Infidels. The Catholicks of *Scotland* were inſpir'd with that Spirit, they took no Warning from the Revolutions of which other Countries furniſhed ſo many ſad Examples; they unmercifully burnt in St. *Andrew*'s an old Prieſt named [u] *Walter Mill*, who had embraced the Reformation: And this Execution exaſperated to the higheſt Pitch the *Scots* Proteſtants.

THESE laſt, far from being terrify'd, preached publickly in the Churches of St. *Johnſtown*, and when the Queen ordered my Lord *Ruthwen*, who was Mayor of that Town, to force thoſe Rebels to return to their Duty, this Nobleman anſwered, *that he could bring their Bodies to Subjection, or even deſtroy them, as her Majeſty pleaſed, but that he had no Power over Conſciences.* She then replied, both he and they ſhould repent it. Several other Towns declared in Favour of the Reformation; their Miniſters were cited to appear at *Sterling*; they accordingly began their Journey thither, but were ſo well attended, that ſhe thought fit to countermand them, and to aſſure them, that this Citation ſhould not be proſecuted: And yet 'tis ſaid they were proclaimed Traitors for not complying with the Summons. This Treachery, in which the Character of the *Guiſes* appears ſo plain, increaſed the Proteſtant Party, which was alſo joined by ſome who were diſſatisfy'd. At St. *Johnſtown* the People broke the Images to pieces, endeavoured to ſtone to Death a Prieſt who was ſaying Maſs, under Pretence, [w] *that God having forbid Idolatry, they could not bear to ſee it publickly practiſed, in their own Preſence, in ſpight of that Command*; got in by Force, and plundered the Convents; demoliſhed that of the Carthuſians; and Rebellion ſpread itſelf ſo far, that in a ſhort Time they were in a Condition to bring a conſiderable Army into the Field. The Queen propoſed a general Pardon, and conſented to leave to the Parliament the Judgment of all Diſputes concerning Religion: But, to be ſhort, we are told, that theſe Promiſes alſo were broke, and the Queen, being upbraided with it, anſwered, *that Princes are not obliged to perform what they promiſe to Hereticks:* "My Conſcience, *ſays ſhe*, requires me to extirpate all Sectaries." After this the *Scots* would not truſt her any more. All engaged in the Party of the Reformers, and began in earneſt both to aboliſh the ancient Cuſtoms which the Proteſtants eſteem to be Abuſes, and to approve of and confirm the Alterations which were made in the Doctrine: The Queen, in Conſequence of this Change of Religion, loſt all her Authority, and the *Scots* Nobility declared, ſhe had forfeited her Right of governing

[r] The *Scots Puritans* ſay, the Queen deceived them for a conſiderable Time by falſe Promiſes, and Diſſimulation, till ſhe had agreed with the Cardinal of *Lorrain*; then ſhe openly declared againſt them, and told them, *Though your Miniſters ſhould preach as much Truth as St.* Paul, *they ſhall be all of them baniſhed out of the Kingdom.*

[t] One Example will prove the Truth of this Obſervation: In 1561, the *French* petitioned *Pius* the IV. by their Ambaſſador, for the Communion under both Kinds; this Favour was denied; and Cardinal Saint *Ange* voting againſt it ſaid, *Sooner than give ſuch Poiſon to the* French, *let them all die.* This happened at a Time when the Wounds, cauſed by the Schiſm of one Party, and the inflexible Obſtinacy of the other, were ſtill bleeding.

[u] 'Tis related, that no body in that Town being willing to ſell a Rope to tie *Mill* to the Stake, the Archbiſhop charitably offered his Bed-ropes for that Purpoſe.

[w] See *Hiſtory*, above-cited, *Lib.* 2.

the Kingdom. She died ſome Time after, and ſhew'd ſome Marks of Sorrow for what ſhe had done, at leaſt if we credit Proteſtant Writers, who even add [x] " that " her Regency was accompanied with Wiſdom, Juſtice and Meekneſs, as long as ſhe " followed the Motions of her own Heart." Upon her Death the Parliament met, and made four Acts in Favour of the Reformation. Their Purport was, the Downfal of the Pope's Authority, the Deſtruction of Superſtition, inflicting Penalties on thoſe who ſaid or heard Maſs, laſtly, to ratify and accept a Profeſſion of Faith drawn up by *Knox* upon the [y] Model of that which *Calvin* had publiſhed.

THE foregoing Account of this Change of Religion ſhews plainly, that if the Catholick Churchmen and the Court Party were guilty of want of Toleration and Honeſty, the *Scots* Proteſtants and their Teachers were equally guilty of taking violent Meaſures [z], of furious Paſſion, of Principles which were ſeditious, entirely oppoſite to the Goſpel, which they pretend to follow exactly and without the leaſt Alteration; and far different from the Conduct of that *Apoſtolical Church* which they endeavoured to re-eſtabliſh in their own Country. Several Paſſages of this Hiſtory ſhew the true Character of *Knox*, their chief *Predicant*. The Spirit of the whole Party may fully appear by the following Facts. In 1559, the *Congregation in a Motion of a Saint-like Anger* againſt the *Roman* Clergy (which laſt, to be ſure, imitated the Pattern ſet them by Chriſt, when to the beſt of their Power they piled up the Fire and blew the Coles which were to burn the *Scots* Proteſtants) directed a Letter to the ſaid Clergy, with this Inſcription: *To the Generation of Anti-Chriſt, to the peſtilentious Prelates, and to all their Adherents*, &c. The ſame Year, the ſame *Congregation of Jeſus Chriſt* [a], in an Addreſs preſented to the *Scots* Nobility, having firſt inſiſted on the Neceſſity of a publick Conference, to decide *whether the therein mentioned Abominations, which the peſtilentious Papiſts call Religion, are really the true Religion of Jeſus Chriſt*, proceed further, and inſtruct the ſaid Nobility in their Duty, which, according to the Addreſs, conſiſts in *reſtraining* [b] *and curbing the Madneſs and*

[x] See *Burnet, Lib.* 6.

[y] In 1560, the 21ſt Article is remarkable by the many Words uſed, to explain how the Faithful ſpiritually eat the Body of Jeſus Chriſt. The Original runs thus: " Notwithſtanding the far Diſtance of Place, which " is betwixt his Body now glorified in Heaven, and us now mortal on this Earth; yet we moſt aſſuredly " believe, that the Bread that we break, is the Communion of Chriſt's Body, and the Cup which we bleſs " is the Communion of his Blood: So that we confeſs, and undoubtedly believe, that the Faithful, in the " right Uſe of the Lord's Table, ſo do eat the Body and drink the Blood of the Lord Jeſus, that he re- " mains in them, and they in him. Yea that they are ſo made Fleſh of his Fleſh and Bones of his Bones, " that as the eternal God-head has given to the Fleſh of Chriſt Jeſus . . . . Life and Immortality; ſo " does Chriſt Jeſus . . . . give to us the ſame Prerogatives, *&c.*" *Calvin*'s Profeſſion ſays, that " tho' " Jeſus Chriſt be in Heaven . . . . yet we believe, that by the ſecret and incomprehenſible Virtue of his " Spirit, he nouriſhes and enlivens us with the *Subſtance of his Body and Blood*, &c." That of the low Countries ſays, that " we receive by Faith the true Body and the true Blood of Chriſt our Saviour into " our Souls for our ſpiritual Life . . . . yet the manner in which we eat it . . . . is not the Mouth, " but the Spirit, by Faith." See the Volume of this Work which mentions the *Greeks* and Proteſtants, p. 382. By theſe various Forms it is evident, that the Reformers of *Scotland*, *France*, and the *Low Countries*, are as obſcure in their Expreſſions, as the Catholicks and Lutherans; after ſo many fruitleſs Endeavours, why might they not bear with one another? But the Proteſtants will not ſuffer a Prieſt to adore Jeſus Chriſt under the Appearances of Bread and Wine, which are no more ſuch, nor the Prieſt bear with a Proteſtant, who ſays, the Euchariſt conſiſts in eating Chriſt ſpiritually: And ſo both neglect and loſe the true Spirit of Communion, which is Charity.

[z] The Catholicks of *France* reproach the Proteſtants of the ſame Country with the like Exceſſes and outragious Behaviour, as in the Murder of the Duke of *Guiſe*, ſeditious Sermons, Libels and Papers poſted up in publick Places againſt the Roman Church, *&c.* The Proteſtants either deny the Facts, or lay them at the Doors of particular Perſons not owned nor countenanced by the reſt; others ſay, Policy had the greateſt Share in thoſe Enormities, and that Religion was only the Pretence: Certainly the Reproaches on both Sides ought to be diminiſhed; but what has been done by publick Aſſemblies, or by People authorized by the whole Party, cannot meet with ſo favourable an Interpretation; and of this we ſhall produce more Examples in the following Notes.

[a] This Addreſs to the Nobility was ſo ſubſcribed.

[b] See the ſame Principle in the above-cited *Hiſtory*, &c. *Knox* uſes Expreſſions much ſtronger, in the ſame Addreſs, concerning *Mary* Queen of *England*.

Fury

Fury of the Wicked, tho' Kings and Emperors. Such are the ſeditious Principles which have inſpired Subjects with ſuch unheard of Boldneſs as to depoſe [c] and murder their King: But the Catholicks were not deficient in the ſame rebellious Spirit, for not to run back to thoſe Times when Emperors were depoſed, and their Subjects abſolved from their Oaths of Fidelity to them, have we not had amongſt us zealous Preachers in Favour of the League [d], have we not ſeen Apologies [e] publickly printed in Defence of the Murderers of their Kings.

THE Reformation of *Scotland* muſt be fixed to the Year 1560, becauſe, as we obſerved before, the Parliament approved in that Year *Knox*'s Profeſſion of Faith. This *Scots* Apoſtle, with the Doctrine and Principles of *Calvin*, brought likewiſe into his own Country the Manners and Diſcipline of *Geneva*; beſides ordinary Miniſters, they choſe a *Superintendant*, as in the *Lutheran* Churches, at whoſe Reception *Knox* preached and ſaid Prayers: They alſo elected Elders and Deacons. The Articles of eccleſiaſtical Policy, as contrived by the ſaid *Knox*, were propoſed to the Aſſembly which met in *January* 1561. The Impoſition of Hands was reſerved to be performed by the Miniſters, but not as being abſolutely neceſſary [f]. But theſe Articles were not accepted, and the new Diſcipline was eſtabliſhed in *Scotland*, by the ſole Power of their Miniſters. In 1572, the Diſcipline was ſet upon a more fixed Foundation, but the Biſhops had more Authority given them than the *Puritans* liked. Thoſe Biſhops, to whoſe Authority they were not uſed, did not laſt long, they were only tolerated three or four Years; and the *Congregation* never would poſitively approve that Diſcipline. Father *Courayer* [g] ſays, " it plainly appears by the Book of Diſci-
" pline preſented to the Parliament of *Scotland* in 1578, that the *Scots*, though they
" kept up the Name of Biſhops, were nevertheleſs true Preſbyterians . . . . . It
" was ordered, that Biſhops ſhould be ſubject to the Preſbytery, and ſhould exerciſe
" no other Functions but thoſe which the Church ſhould require of them." This Diſcipline was fully ſettled at *Edinburgh* in 1581, when the firſt [h] *Preſbytery* met there under the Protection of the Law. " This Eſtabliſhment occaſioned the further ſpread-
" ing of the Opinion which looked on the Impoſition of Hands to be uſeleſs towards
" being admitted to the Miniſtry . . . . . *Robert Bruce*, who had preached at *Edin-*
" *borough* ſeveral Years, being choſen a Miniſter of that Town in 1598, and being

[c] *John Knox* at an Audience he had of *Mary Stuart* Queen of *Scotland*, in order to maintain this Principle, *that Subjects may draw their Swords againſt their Princes, chiefly in Defence of their Religion, and to obtain the free Exerciſe of it*, made Uſe of this ſophiſtical Compariſon: " Do you believe, *ſaid the Queen*
" *to him*, that Subjects, having the Power in their Hands, may lawfully reſiſt their Princes? Yes, Madam,
" *he reply'd*, if Princes exceed the Bounds of their Power, and command what ought not to obey'd, 'tis law-
" ful to reſiſt them. Are Princes to be honoured and obeyed farther than God requires thoſe Duties to be
" paid to Father and Mother? Suppoſe a Father runs mad, and intends to kill his Children; they unite in
" their own Defence, they lay hold of their Father, diſarm him, tie him, and keep him in Priſon, till his
" Madneſs is over; do you believe, Madam, that thoſe Children are criminal, or God offended by their
" Action? Even ſo when Princes put to Death their Subjects, who are Children of God, their blind
" Zeal is a Madneſs, during which, the Sword is to be taken from them, their Hands tied, and they them-
" ſelves be confined, till they come to their Senſes. This is true Obedience, which agrees with the Word of
" God." Such were the Goſpel Rules preached by the Apoſtle of the Puritans, which were only adapted to the Subverſion of all States and Governments. See the above-cited *Hiſt. of Ref. of Scot. Lib.* 4. To what has been before alledged, to prove the *French* Proteſtants guilty of the ſame Crimes, add the 47 Art. of the Synod of *Lyon*, in 1563, and the ſeditious Libels and Sermons of the *French* Refugees, theſe fifty Years laſt paſt.

[d] Sermons of *Boucher* and others.

[e] *Apol. pro Joan. Caſtell.* in 8*vo*.

[f] *Whiſton* has put out a Pamphlet, in which he maintains, that all thoſe who are ſolemnly named or employed in the Miniſtry, though in an irregular Manner, are nevertheleſs true Paſtors, and may exerciſe all the Functions of that Office: Without which, he pretends, there would be no true Clergy, nor true Chriſtians in the World. Could this be proved, it would end many Diſputes about Miſſion and Validity of Orders.

[g] *Diſſert. valid. Ordin. Tom.* 1. *p.* 6.

[h] *Courayer* ſeems by this Word to mean Preſbyterian *Conſiſtories*, or thoſe Meetings in which they frame their eccleſiaſtical Ordinances.

" deſired to receive the Impoſition of Hands, refuſed it, becauſe (ſaid he) the Ap-
" probation of the Aſſembly ſupply'd the Place of Ordination: Yet he was prevailed
" upon to receive it, by the preſſing Inſtances of many, ſtill declaring that . . . . .
" he look'd upon this Impoſition of Hands . . . . . only as a Commiſſion to
" take Care of a particular Flock. *James* the Firſt, who united in his Perſon the
" Kingdoms of *England* and *Scotland*, undertook to reſtore Epiſcopacy in *Scot-*
" *land* . . . . . He ſent for three Miniſters into *England*, who received Epiſcopal
" Conſecration in the Year 1610, at the Hands of the Biſhops of *London*, *Ely*,
" *Rocheſter*, and *Worceſter*: And theſe three conſecrated afterwards other Biſhops in
" *Scotland* . . . . . During the Rebellion which brought *Charles* the Firſt to the
" Scaffold, Epiſcopacy was aboliſhed again in the Aſſemblies of *Glaſcow* and of *Edin-*
" *burgh*, to ſettle Preſbytery upon its Ruins: And ſo it remained till King *Charles*
" the Second's Reſtauration, who thought it his Duty to give back to the Biſhops
" their Authority, and to get them conſecrated. For this End in 1664 he ſent
" for four Preſbyterian Miniſters up to *London*, who . . . . . were conſecrated
" Biſhops by the Biſhop of *Wincheſter*, aſſiſted by two others . . . . . The Re-
" volution in the State, which happened in 1688, cauſed a Change in the Govern-
" ment of that Church likewiſe. The *Scots* Biſhops were very affectionate to King
" *James* the Second; upon the firſt Notice they received of the Prince of *Orange*'s
" Undertaking againſt his Father-in-Law they wrote to the King to aſſure him of
" their Fidelity. This Letter proved fatal . . . . . to Epiſcopacy . . . . . .
" The Preſbyterians took the Advantage of King *William*'s Inclination to their
" Party . . . . . They ordered Matters ſo that the States of *Scotland* in 1689
" ſolemnly petitioned for the Abolition of Epiſcopacy; which they at laſt obtained,
" in 1695.

THIS is the true Account of the two Reformations of *Great Britain*: The one called *Epiſcopal*, predominant in *England*; the other *Preſbyterian*, bearing the Sway in *Scotland*, and very powerful even amongſt the *Engliſh*. We have ſet before our Readers the Reaſons and chief Motives of the Conduct of the Reformers, and without taking upon us either to approve or condemn their Schiſm, we have not been aſhamed to own, that the Diſorders of the Religious and of the Clergy, the falſe and empty Devotions they introduced for their own temporal Intereſt, the exorbitant Power they aſſumed to themſelves over the Conſciences of the Faithful, furniſhed a ſpecious Pretence for a Separation, into which the People, tired with Vexations, were eaſily drawn, and ſtrengthened the Schiſm. Agreeable to theſe Notions we have freely and boldly judged the Actions of both Catholicks and Proteſtants, as Occaſion required; and if we have ſometimes ſharply reflected on the Conduct of each Party, we flatter ourſelves 'twas deſervedly, when human Paſſions, the Intereſt of particular Perſons, Prejudices of Education, ſtrengthened by inveterate Habits, and the political Views of ſome Princes, uſed Religion only as a Cloak to their evil Deſigns, and *made Sport with Truth*. The Expreſſion is not too ſtrong; Truth has been *ſported with* on both Sides, and no Wonder. The Reform bears no ſuch Marks of *a Divine Work*, as the Eſtabliſhment of Chriſtianity, or Foundation of Chriſt's Church. No Reformer can prove that he received his Miſſion or Authority to reform from God; no Apparition of Angels, no Miracles have been the Fore-runners of the Reformers; their Deſigns in Diſcipline have been uncertain, weak, ſubject to Variations, and generally followed too ſlaviſhly the Will of Princes. Their Doctrine has not been

more ſteady, one Deciſion has often been contradictory to another. From all this we can only conclude, that thoſe Reformations were only the Works[i] of Men, in which all Paſſions diſplay'd themſelves openly, as evidently appears from the Hiſtory of the reforming Age. As to the Catholick Church, which muſt now come under Conſideration, its publick Worſhip and Doctrine is every where, and at all Times, the ſame; the People are tractable, and keep within Bounds; the exterior Order and Diſcipline commands Fear and Veneration, which maintains the *lawful Authority* of the Church, and prevents every Upſtart from framing to himſelf a Religion *to his own Fancy*, or venting his new-fangled Notions publickly, to ſome hundreds of Followers, as the Caſe has often been, in reformed Countries, in ſpight of all their Conſiſtories, or Convocations.

MOREOVER the Submiſſion and Docility required by the Catholick Church are no Hindrance to the Practice of moral Duties, or to the moſt exact Obſervance of Goſpel Precepts. What elſe is neceſſary, to become a Chriſtian? Nothing more, will a moderate Proteſtant ſay, till the Ignorance of the Faithful favoured too much the Exceſſes of thoſe who governed the Church. This Ignorance increaſed by degrees, the Abuſes went Hand in Hand with it; and when both were become *almoſt univerſal*, the Authority of the Church was not diſtinguiſhed as it ought, from the unjuſt Power of the prevailing Party in the Church, which countenanced thoſe Abuſes; as in a civil Society, *Uſurpation ſupports itſelf by Laws* obtained by Force. But may we not juſtly reply to this, that this Uſurpation is the Beginning of *this Work of Men?* 'Tis freely owned, that the Exceſſes of thoſe who ſat at the Helm of the Chriſtian Church were not ſupported by Revelation, nor by the Word of God, nor by Apoſtolical Tradition; they could not be juſtify'd, unleſs by the falſe and deceitful Tradition of latter Ages, which is certainly the Work of Men[k]. But what have particular private Men to do with Abuſes, which do not hinder them from ſerving God in the Purity of their Hearts, according to the Doctrine of Chriſt? What Authority *has put into their Hands the Ax to cut down the Tree?* What Right have they to raiſe Diſturbances, under Pretence that *Uſurpation has made Laws in its*

[i] Yet, as ſuch, they have been uſeful; the Clergy is more prudent; Abuſes have been left off, Superſtition is not ſo common, and the Faithful not ſo apt to follow blindly blind Guides: Learning has been improved in both Communions; and the Church of *England*'s Learning and Toleration have been commendable.

[k] We muſt here ſhew the Beginning of this falſe Tradition, and trace out the Time when primitive Doctrine was *wreſted* to prove the *indiſpenſible Neceſſity* of burning Men: Remonſtrances, Cenſures, Excommunications, were Apoſtolical, as to Spirituals, being natural Appendixes to Truth. The Clergy, ſome Ages after, made uſe of their Credit to get *Hereticks* baniſhed, deprived of their Goods, and of the Rights of Citizens: This might be lawful for Emperors, not to ſhew Favour to thoſe of a different Religion; but to take away their Property, was a beginning of Perſecution: Tradition being once corrupted, and employed only for the Honour and Profit of Churchmen, then *Hereticks* were puniſhed with Death; which yet was not inflicted, unleſs they publickly *taught their Errors* againſt the Law. Some Ages after, in order to unite the Intereſt of Truth with this *falſe* Tradition, which was to be upheld and juſtified, *Hereticks* were condemned to the Flames: But Faith was blended with uſeleſs Obſervances, and what attacked either was deemed Hereſy. No *Error* was thought *little*, even they who favoured the *leaſt Error* found no Mercy. All underwent the ſame Puniſhment; and the ſame Fire, which was a lively Repreſentation of God's avenging Juſtice againſt Sinners, and of eternal *Fire* prepared in Hell for the Wicked, became alſo an Emblem of the little Charity and *Mercy* of Churchmen; who by the Laws of the Church ought not to ſpill Blood, nor to give their Vote for it. They went further, they judged and condemned not only the Errors which being made publick might give Scandal to weak Souls, Severity in that Caſe might have been juſt: But Errors were induſtriouſly ſought for, where leſs expected, even in ſingle Letters and Comma's. Laſtly, to get an abſolute Dominion over Conſciences, by which, as they pretend, nothing was aimed at but *the Love and Glory of God*, poor Chriſtians were preſſed on all Sides to declare their Sentiments; which once gained, *to ſave their Souls*, they had no Chance or Choice left them, but *Abjuration or Burning*. Now, to conclude, we juſtly abominate the barbarous Cuſtom of ſome Heathen Nations, who ſacrifice Men to their Gods: Is not burning of Hereticks as much to be abhorr'd? Is not the burning of Men the ſame as ſacrificing them to God?

own Favour, ſince they may keep a *reſpectuous Silence*, and live unmoleſted, without taking any Share in the Crimes of thoſe who govern? If Divines diſpute about ſuch Points of Doctrine which human Reaſon cannot fathom, if they ſtigmatiſe one the other, as Idolaters, Prophane, or Libertines, let them diſpute and ſcold on; what need we be frighted at the Exceſſes of ſome, or Conſequences pretended to be drawn by others? Chriſt is God, we adore him, believe his Doctrine, and endeavour to imitate his Virtue and Patience. Religious Diſputes are but the Works of Men, *who ſport themſelves at the Expence of Truth, either as miſled, or as Deceivers:* The People attentively look on the Players, but cannot penetrate the Nicety of the Game: The Deceivers will meet with their deſerved Doom: Thoſe who are miſled may be excuſed upon Account of their Sincerity; but even that often helps to deceive others.

DISSERTATION

CONCERNING THE

CUSTOMS

AND

CEREMONIES

OF THE

CHURCH of *ENGLAND.*

CHURCH of ENGLAND

OF THE

CEREMONIES

CUSTOMS

CONCERNING THE

DISSERTATION

DISSERTATION

Concerning the Cuſtoms and Ceremonies of the Church of ENGLAND.

THE foregoing Diſſertation contained the Eſtabliſhment of the *Engliſh* Liturgy under *Edward* the VIth, and Queen *Elizabeth*. *James* the Firſt made ſome ſlight [a] Alterations in it. Some Troubles and Diſputes were occaſioned by it under *Cromwell*, when the Power of the Puritans almoſt aboliſhed it: But in 1660 *Charles* the Second reſtored it, and ordered that it ſhould be review'd and corrected; which being done, the King and Parliament publiſhed a Decree to have the publick Service conformable to it throughout the Kingdom [b], that it might be the ſame in every Church. The Preface of that Liturgy then printed [c] gives an Account of the Re-eſtabliſhment of it, and of the Alterations made in it [d]. Father *Le Brun* cites a Paſſage of the Dedicatory Epiſtle to a *Latin* Tranſlation of this Liturgy of *Charles* the Second, in which it is called *præſtantiſſima*, moſt excellent, and the Reaſon given there for this Encomium is, [e] *that every Chriſtian ought to be content with it, whatever Opinion he may hold concerning the Euchariſt.*

THREE Prefaces are ſet before this Liturgy, which we ſhall follow in the Deſcription of the Cuſtoms and Ceremonies of the Church of *England*; one has been cited before; the other two explain the Publick Service and the Ceremonies either retained or left out. One of them inſinuates, that the religious Office had been corrupted, [f] *by planting in uncertain Stories, Legends, Reſponſes, Verſes, vain Repetitions*, &c. To which it is added, that before the *Engliſh* Reformation, divine Service being performed in a Language not underſtood by the common People, 'twas an empty Sound which only affected the Ear, without reaching to the Heart; that ſeveral Books of

[a] See the Proclamation at the Beginning of the *French* Edition of 1616. Thoſe Alterations were made after the Conferences at *Hampton Court* in 1603, in order to reconcile the Diſputes about it. The ſame Year a Pamphlet was publiſhed, intitled, *The moſt humble Petition of the Miniſters of the Church of* England *for the Reformation of ſome Ceremonies, and ſome Abuſes*, &c. The Complaints ran upon four Points; the Form of the Service, the Miniſters of the Church, the Life led by them, and Diſcipline. As the Petition contained ſeveral Articles which might draw on bad Conſequences, the King endeavoured by a Proclamation to calm the Minds of his Subjects; he promiſed a Conference, which was accordingly held at *Hampton Court*, but without Succeſs.

[b] In *Auguſt* 1662.

[c] See the Preface to the Liturgy printed in *French* in 1663. This Tranſlation was made by *Durel:* So 'tis not the old *French* one of the foregoing Reigns; yet the *French* is not very elegant: However this is the Verſion which has ever been printed ſince 1663.

[d] Thoſe Alterations, according to Father *Le Brun*, *Tom.* 4. *of his Liturgies* are, 1. In the Litany we find this Petition: *Deliver us, O Lord, from Seditions, ſecret Conſpiracies, all falſe Doctrine, and Schiſm.* The Word *Schiſm* was then added, on which Father *Le Brun* takes Notice, that *Henry* VIII. *Edward* VI. and Queen *Elizabeth*, were ſo plainly Authors of Schiſm, that they certainly did not think it an Evil from which we ſhould deſire to be delivered; ſo this Word alluded only to the Diſorders committed by the Puritans in the preceding Reign. 2. "The leaving out (ſays *Le Brun*) Prayers for the Dead, had ſo often been found "Fault with, that it was not thought fit to omit it quite; but it is ſo worded, that it is not eaſy to know "whether it is a Prayer or no: At the End of the Prayer *for all the Church Militant upon Earth*, in the "Edition of 1663, and thoſe which followed, are theſe Words . . . . . (We bleſs alſo your holy Name "for all your Servants who are departed in your Faith and Fear, beſeeching you to grant us Grace ſo well "to follow their Example, *&c.*" 3. In the Office for the Communion, *Edward*'s Rubrick, to give a Reaſon for kneeling, was put in again. *Elizabeth, who*, ſays *Le Brun*, *would leave that Point undecided, had left it out, as inclining too much to Zuinglianiſm, and as being too odious to Catholicks.*

[e] Eſpecially Catholicks, *in eâ ipſâ Pontificii nil deſiderare poſſunt, in ea nihil culpare Reformati cujuſcumque Confeſſionis, adeo eſt a partium ſtudio aliena.* *Le Brun* juſtly cenſures and ridicules this Way of reconciling Differences, and ſays, that neither Catholicks approve it, nor even ſome of the High-Church are pleaſed with it.

[f] They are the very Words of the Preface.

Scripture were began to be read, without going through, becauſe numberleſs unprofitable Additions interrupted the Reading; that as to the Pſalms divided by the ancient Fathers into ſeven *Nocturns* and other Hours for each Day in the Week, ſome were too often repeated and others omitted; and that the Rules [g] preſcribed for ſome Ages for the *Variations of Offices* occaſioned much Loſs of Time in turning over the Leaves; ſo that Part of the Time appointed for reciting the Office was ſpent in finding out what was to be read. In the new Liturgy, ſay they, beſides leaving out thoſe forementioned uſeleſs Things, and the whole being eaſily underſtood by all the Faithful, the entire divine Service is contained in one Book, the Rules or Rubricks are plainer and more convenient to keep up the Order of Reading more eaſily, and more agreeably to the Majeſty of divine Worſhip. At the Beginning a Calendar is placed, to ſhew that Order, in which the whole Series of Leſſons for all *Sundays*, Holidays and Anniverſaries, *&c.* may be ſeen at once.

IN the other Preface mention is made of the due Choice of Ceremonies. Some which were eſtabliſhed with a good Intention are by Length of Time become trifling and ſuperſtitious; others were introduced into the Church by a miſtaken Zeal, and an indiſcreet Devotion: The eaſy Compliance of Chriſtians with theſe latter has increaſed the Abuſes: As they are detrimental to Religion, and ſerve only to blind Chriſtians, there is no need of a long Deliberation, ſay the Authors of that Preface, they deſerve to be entirely rejected: As for the firſt Sort, they may be retained, when purged of all Superſtition, in which Caſe they are uſeful, both for the decent Order and Majeſty of divine Worſhip, and to help and increaſe the Devotion of the Faithful. Religion indeed does not eſſentially require ſuch or ſuch Ceremonies, which, conſidered in themſelves, are of no great Importance: But [h] *the wilful and contemptuous Tranſgreſſion and breaking of a common Order and Diſcipline is no ſmall Offence before God:* And as no private Man has ſufficient Power to eſtabliſh this Order and Diſcipline, neither does it belong to him to alter or aboliſh them, *unleſs a lawful Call from God ſhould give him* [i] *that Authority.* Now, ſay the Authors of that Preface, all the Ceremonies kept up in the *Engliſh* Church are inſtructive, and eaſily underſtood. The Chriſtian Religion is not a Law of Ceremonies, like that publiſhed by *Moſes*, and therefore ought not to be kept in Obſcurity under the Vail of numberleſs figurative and myſterious Ceremonies, under which Chriſtians now groan, as under a heavy Yoke, an inſufferable Burthen. The Goſpel is ſpiritual, and wants no outward *ceremonial Worſhip* as being eſſential, only in order to make ſome Impreſſion on the Minds of the common People, by ſome publick and exterior Cuſtoms, which are but a neceſſary Conſequence of the good Order and Decency kept in Chriſtian Churches: But theſe are not to be put in Compariſon with Religion itſelf, or be thought of an equal Value, or any ways ſo blended with it, as to ſhew no Diſtinction between both. This prevents, for the future, all the Abuſes heretofore committed in ſo many Ceremonies, eſtabliſhed and kept up by Superſtition, Avarice, or a miſtaken Devotion. This is ſaid in Defence of the *Ceremonial Worſhip of the* Engliſh *Liturgy*, without any Intention to condemn thoſe Nations who have not thought fit to embrace it; each national Church may uſe in their divine Service thoſe Ceremonies

[g] The Words of the Preface are, *the Number and Hardneſs of the Rules, called the* PYE, *and the manifold Changings of the Service*, &c. This Word *Pye* ſignifies the ſet Order of Leſſons and Prayers uſed in the Church, from the *Greek* Word *Pinax*, a Table, whence by Abbreviation is derived the barbarous Word *Pica*; the firſt Letter of each Order of Prayer was called, *Littera Picata.*

[h] Thoſe are the very Words of the Preface.

[i] A remarkable Clauſe or Exception!

which appear moſt neceſſary and uſeful to Religion, ſtill avoiding all Abuſes and Superſtitions. So far is we think a faithful Abſtract of the ſaid Preface.

WE muſt take ſome further Notice of this Uniformity, which the Church of *England* has ſo earneſtly endeavoured to compaſs ever ſince its Separation from *Rome*. This could not be attained to, without uniting the People in an exterior Form of Worſhip, as well as in the inward Belief: So a common Liturgy for the whole Kingdom was requiſite. It is very proper, we are told, the ſame Order and Diſcipline ſhould be obſerved in a Religion, which owns *one Lord, one Faith*, &c. Moreover *by the Form that is kept in the outward Worſhip of God, Men commonly judge of Religion* [k]. They Fancy that different Cuſtoms and Ceremonies are a certain Proof of a Difference in Doctrine; we find it by Experience; the Generality of Proteſtants will not be convinced that a Preſbyterian Parſon in a Cloak, and a Miniſter of the Church of *England* in his Gown and Surplice, can both preach the ſame Doctrine; and People of a certain Turn of Thought imagine themſelves to be much better Chriſtians, if they inviolably ſtick to one exterior Form of Worſhip, ſooner than conform to another. But if a ſmall Difference in outward Rites is apt to cauſe ſuch Prejudices, and breed ſuch Averſion, to what is only the Shadow of Religion, as if it attacked its eſſential Parts; can it be thought wonderful, there ſhould be ſo great a Diſtance between Catholicks and Proteſtants, ſince, except a few, yet fundamental, Articles of Chriſtianity, they differ in moſt doctrinal Points, and look on one another as ſo many Anti-Chriſtians: And the Names of Papiſts and Huguenots [l] are reckoned as injurious as thoſe of Atheiſts and Pagans. We muſt drop this odious and ſo often mentioned Subject, yet, we ſay it with Grief, of ſo deſperate a Nature, that all Remedies prove ineffectual: All the ſtrongeſt Reaſons are loſt upon the different Parties divided about the various Syſtems of Religion: And it ſo ſeldom happens that any Impreſſion can be made on the Hearts of thoſe who have been born, or brought up, in ſuch or ſuch Religion, that 'tis, if not better, at leaſt more likely to pleaſe both Sides, if we only endeavour to amuſe and divert them by an Account of Cuſtoms and Ceremonies, which is the Aim of this Work.

Religious Cuſtoms and Ceremonies of the Church of ENGLAND.

WE ſhould begin with the Dedication of Churches, where the Faithful meet to offer up their Prayers to God; but the whole of that Function is very plain. 'Tis very convenient, as we are told, [m] to conſecrate thoſe publick Buildings to God, and by that Means to free them, *by religious Ceremonies, from ſacrilegious Uſurpations.* But what is here called *Ceremonies* is nothing like what is done by *Roman* Catholicks on the like Occaſions. The Dedication of *Engliſh* Churches is only a bare Offering of them to God by Prayer, accompanied with an Exhortation or a Sermon. Such Conſecrations ſeem neceſſary, to ſeparate what is for holy Uſes from thoſe Things which are to ſerve for common or profane Uſes; and the primitive Church has accordingly employ'd them for that End. Chriſtians were then convinced, that exterior Solemnity raiſes and feeds in the Heart of Man the Love and Reverence due to the

[k] Words of the above-mentioned Preface.
[l] Reproachful Names uſed by Catholicks and Proteſtants.
[m] See the *Rationale or practical*, &c. by *Sparrow*, *Lond.* 1722.

House of the Lord: Nothing was omitted that could diſtinguiſh to the beſt Advantage thoſe ſacred Buildings; and the Faithful were no ſooner freed from the *Pagan* Yoke, but all Hearts and Hands were employ'd in repairing, with Splendor, the Churches ruined or profaned during the Perſecutions. The *Engliſh* Biſhop, here cited, might have added to this Account, that the Chriſtians went on ſo heartily with that Work, that for ſeveral ſubſequent Ages, Churches, Chapels, and other Places for Prayer, were more common than [n] good Chriſtians. The reformed Churches of *England* have but two Parts, the Nave and the Preſbytery [o], whereas thoſe of the *Grecians* or Catholicks have three, the Nave, the Choir, and the Preſbytery: For ſo we call, with the *Engliſh*, that Part which is between the Nave and the Altar. The ſame Author [p] tells us, that by the Word Nave, which is derived from the *Latin*, *Navis*, we are to remember, that we are in this World, as upon a ſtormy Sea, always expoſed to be toſſed and over-whelmed by the Fury of our Paſſions: This Part is alſo compared to the viſible Heaven with which we are ſurrounded, and to many other Things, wittily found out by After-thoughts. We may alſo find ſome Likeneſs between the Nave of the Church, and the Ark, either of *Noah*, or of the Covenant, and ſuppoſe them both to be a Type of the Salvation of Mankind.

WHAT is called *Preſbytery* being that Part of the Church allotted to Prieſts and other Churchmen; ſome Myſticks have thought fit to conſider it as a Figure of the inviſible Heaven, and the Clergy as that of the Angels giving Glory to God with Hymns and Canticles. We need not ſay any thing more on this Subject, nor concerning the Communion Tables, which the *Engliſh* ſtill call Altars: Only we muſt take Notice, that Queen *Elizabeth* ordered they ſhould be placed again where the Altars were before.

THE Tranſition is eaſy from Churches to Churchmen. Two Archbiſhops are at the Head of the *Engliſh* Hierarchy, thoſe of *Canterbury* and of *York*, both ſtile themſelves *Primates*. And to reconcile the Difference, we are told, it was decided, that the Archbiſhop of *Canterbury* ſhould be called *Primate of all England*, and the Archbiſhop of *York* only *Primate of England*. We muſt repeat here that the Oath of Supremacy is taken to the King as Head of the Church, and that as ſuch on the Day of his Coronation he puts on a Surplice, a Stole, and a Dalmatick [q]. When a Biſhoprick becomes vacant, the Canons of the Cathedral give Notice of it to the King, and deſire his Leave to chuſe another. His Majeſty at the ſame Time that he ſends the *Congè d'élire* lets them know whom he will have them elect; and then the Dean and Chapter chooſe the Perſon ſo named: The Biſhop ſo choſen is conſecrated, inſtalled, renders Homage to the King, takes the Oath, and pays the Firſt-Fruits. The other Prerogatives which the King enjoys, as Head of the Church, are, to make Ordinances about Ceremonies and exterior Rites [r], with the Advice of the Eccleſiaſtical Commiſſioners, or of the Metropolitan; to call or prorogue [s] the Convocation;

[n] That is, thoſe who follow only the Rules and Precepts of the Goſpel.

[o] Or the *Chancel*.

[p] Biſhop *Sparrow* in his *Rationale*, &c.

[q] The other Ceremonies of the Coronation are, 1. The blunt Sword, an Emblem of *Mercy*. 2. A Cruet of Oil to anoint the new King. 3. St. *Edward*'s Staff carried by one of the Peers. 4. His Crown born by the high Seneſchal. 5. The Paten and Chalice for the Communion of the King, and the Bible carried by the Biſhops. 6. Prayers for the King and the Offerings he makes. 7. The *Regalia*, or Marks of his Dignity which are placed upon the Altar before which he kneels to pray. 8. The King's Sword offered at the Altar and redeemed, *&c.*

[r] *Princeps novas leges condere poteſt circa ceremonias & ritus, cum conſilio, in ea parte, vel Commiſſariorum in cauſis Eccleſiaſticis, vel Metropolitani.* &c.

[s] *Synodus provincialis, vel nationalis convocari non debet abſque principis reſcripto ad Metropolitanos directo.*

and

and to enact the Decrees of Synods into Laws [t], *&c.* But all this ſtill leaves him in the State and Condition of a *Lay Head*, and it would be wrong to call him on theſe Accounts *the firſt Biſhop* or Pope of the Church of *England*, as ſome Catholicks have done. The Profeſſion of Faith ſays, "that the ſupreme governing all the States of "the Kingdom, whether Eccleſiaſtical or Spiritual, in all Cauſes whatever belongs "to him . . . . . yet ſo that he is not inveſted with a Power to preach the Word "of God, or adminiſter the Sacraments." But this *Lay Head* has been accuſed of pretending to decide [u] about dogmatical Points, of changing, amending, and ſettling the Doctrine according to his own Fancy; which certainly belongs only to the Pope or the Church. We have already mentioned this in the foregoing Diſſertation, and as it is a controverted Article, we muſt refer our Readers to the Authors of both Parties.

THE Biſhop is ſuperior to a Prieſt, and a Prieſt above a Deacon. The *Engliſh* Rubrick informs us, that the eſſential Office of a Deacon is to ſee that the Wants of the Poor be ſupplied, to help the Prieſt (or Miniſter) at the Communion Service, to bleſs thoſe who preſent themſelves to be married, to baptiſe, to bury the Dead, to preach, and to read to the People the Holy Scripture, or the Homilies. Their Ordination conſiſts firſt in a Sermon or Exhortation preached to them, which being ended, the Archdeacon, or whoever officiates in his Stead, preſents them to the Biſhop, who enquires of the ſaid Archdeacon, whether he has examined them and found them deſerving; then directs his Speech to the Faithful preſent, both to know if any Impediment can be objected to the Election, and to recommend the Candidates to the Prayers of the Congregation. After ſome Prayers and Litanies, the third Chapter of St. *Paul*'s firſt Epiſtle to *Timothy*, from Verſe 8 to the End of that Chapter, is read to the Deacons, or Chapter vi. of the *Acts of the Apoſtles*, from Ver. 2. to the 8. Then they take the Oath of Supremacy, and amongſt ſeveral Queſtions put to them, too many to be here mentioned, the Biſhop aſks them, whether they have in them *an interior Call* [w] *from the Holy Ghoſt* to take upon them the Office of a Deacon. The Anſwer to this Queſtion, is always readily made in the affirmative, and there is no Example of a Candidate's ever ſaying *No*, becauſe they come there to be ordained, and the Holy Ghoſt is always ſuppoſed to favour their Views and Intentions. Then the Biſhop puts the New Teſtament into their Hands, and gives them Authority to read and preach the Word of God to the Faithful, He receives the Communion himſelf, and gives it to all whom he has ordained: The whole Ceremony is concluded with a Prayer ſuitable to the Occaſion and the Bleſſing.

As to what is moſt remarkable in the Ordination of Prieſts; we cannot but take Notice firſt, that they partake of thoſe Powers which the Miniſters of Calviniſt Proteſtant Churches have, and of thoſe likewiſe of Catholick Prieſts: They do not offer Sacrifice according to the Senſe of that Word in the *Roman* Church, but Biſhop *Sparrow* tells us, they are Miniſters of the Goſpel [x], and as ſuch offer Sacrifices of Prayers, and Praiſe, and Thankſgiving: As thoſe are only ſpiritual and metaphorical Sacrifices, the Calviniſt Miniſters would be ſacrificing Prieſts, as well

[t] *Nihil habet vim legis, priuſquam Regius aſſenſus fuerit adhibitus iis quæ Synodus decernenda cenſuerit*, &c.

[u] The Parliament has given that Power to the King. See Statute of 1535. in which *Henry* VIII. was declared Head of the Church. "Our ſaid Sovereign Lord, his Heirs and Succeſſors, Kings of this Realm, "ſhall have full Power, from Time to Time, to viſit, repreſs, reform, *&c.* all ſuch Errors, Hereſies, "Abuſes, *&c.*"

[w] *Num credat ſe interno Spiritus Sancti inſtinctu vocatum, &c.*

[x] *Sparrow's Rationale*, &c. p. 251. Edit. of 1722.

as

as the Miniſters of the Church of *England*: But, ſays the ſame Author, there is another *unbloody Sacrifice* which the Church of *England*'s Prieſts offer in Memory of the Death of our Saviour, and for the ſake of that Sacrifice, thoſe Miniſters of the Goſpel who adminiſter the Sacraments, and preach the Word of God, *&c.* amongſt the *Engliſh*, are called Prieſts. The Rubrick mentions what goes before the Ordination, *viz.* Teſtimonies, Atteſtations about the Birth, Quality, Studies, and Education of the Candidates. Much might be ſaid concerning all theſe Points, which tho' eſſential to the Examen, are not to our preſent Purpoſe: For though we may charitably ſuppoſe, that the utmoſt Endeavours are uſed to get ſure and exact Inquiries, yet all Men are either deceived or Deceivers; Views are falſe, and Cabals and Underhand-dealings are apt to interfere with thoſe Examens and Teſtimonies. The Gentlemen alſo who are ordained may grow remiſs, and look upon their Duty as a Trade; numberleſs unforeſeen Accidents happen, and it is quite uſeleſs for us to pretend to inſpect into the Particulars of every different Situation or Circumſtance. A witty Author[y] ſays, the Lives of the *Engliſh* Clergy are more orderly than thoſe of the *French* Clergy. One of the Reaſons which he gives for this Difference is, that they have their Education in the Univerſity of *Oxford* or of *Cambridge*, at a good Diſtance from the Corruption of the capital City, and of the Court. They are not guilty of Gallantry. " The Prieſts are moſt of them married, their Clowniſhneſs contracted " in the Colleges, the Difficulty of converſing with Women in *England*, are a Kind " of Force upon them to be content[z] with, or ſtick to, their own Wives . . . . " Their Churchmen are of a cloſe, reſerved Humour, and moſtly Pedants . . . . " The ſaid *Voltaire* enters into Particulars, and draws a lively and genteel Repreſentation of *French Petits Maitres* belonging to the Church, and ends with ſuppoſing, that the *Engliſh* Churchmen thank God *for being Proteſtants.* To this one may return for Anſwer, that the Defects of each muſt be counterbalanced; the *French* are of a light, airy Temper, and wanton in their Diverſions, apt to run into Exceſſes, which, as they pleaſe their Imagination, appear alſo greater to others; the *Engliſh* are more wary, and like a myſterious Secrecy in ſome Sorts of Pleaſures; they do not love loſing Time in light, apiſh Tricks, and are not ſatisfy'd with bare Ideas and *French* Love-Talk; their Bodies are well fed, robuſt, and ſtrong, their Deſires impetuous and fierce; ſo are only pleaſed with ſubſtantial Pleaſures. Solidity is what they aim at, and they *ſink as deep in their Pleaſures* as into Sciences; but this forſooth ſeems to the *French a dull Diverſion.* This Diſpoſition may require and admit of ſome ſort of Miſtreſſes, of a certain Value, and of a different ſort of Gallantry from what is agreeable to the *French.* As to Wine, the ſame Author tells us, that Miniſters of the Church of *England* go ſometimes to Taverns (he might have ſaid, they do it frequently, and ſo openly, that Strangers are offended at it) but Cuſtom allows it; and if they happen to get drunk, ſtill it is with Gravity, and in a kind of deep Meditation: Nothing is more real, and at the ſame Time more remarkable, than the ſerious, grave, and recollected Countenance of *Engliſh* Churchmen in Taverns; and 'tis not eaſy to determine, which is moſt to be wondered at, by thoſe who are Strangers to the *Engliſh* Way of Living, either their Serioufneſs in their Debauches, or their conſtant Steadineſs in the Purſuit of them. Coffee-Houſes alſo furniſh them with Opportunities of Diverſion and Amuſement. As they are not aſhamed of appearing in their *Canonical Dreſs* at Taverns, they are ſtill leſs afraid of

[y] *Voltaire*, Letter V.
[z] The Author ſays *Biſhops*, but we ſuppoſe he means the whole Hierarchy.

being ſeen in Coffee-Houſes: There they can and do diſcuſs all the Affairs of the Univerſe, from the greateſt Myſteries of Divinity to the leaſt Concerns of the loweſt *Lay Man* of their Pariſh: And as every one is welcome for their Money, both to Taverns and Coffee-Houſes, a Prieſt of the *Engliſh* Church is upon the level with other Cuſtomers. We do not mean by this Digreſſion to give our Readers an ill Opinion of the *Engliſh* Clergy; for though this Character ſuits the Generality of them, the whole Body muſt not be cenſured or deſpiſed; 'tis well known, that amongſt the *Engliſh* Churchmen, many are eminent for Learning and Virtue: Even the forementioned Cuſtoms, though they may ſeem contrary to good Order and Decency, yet they are not inconſiſtent with true Merit, neither do they appear ſo ridiculous when countenanced as they are by the general Practice of a whole Nation, which is no ways offended by them. But we muſt give a Deſcription of the Ordinations of Prieſts. It conſiſts of Prayers, Exhortations and Impoſition of Hands. By the Conſtitutions of the Year 1603, the Time appointed for giving Orders is on thoſe [a] *Sundays* which follow the Ember Weeks during the Service, in the Cathedral or Parochial Churches where the Biſhops reſide, in the Preſence of the Archdeacon, the Dean, and two Prebendaries, or at leaſt of four grave Perſons, who muſt be Maſters of Arts, and have lawful Power to preach: They are only as Witneſſes to the Ordination, which belongs ſolely to the Biſhop; he alone has Authority to ſay to thoſe who are ordained, *Receive the Holy Ghoſt*; the other four only pray with the Biſhops, and lay their Hands upon the ordained, with this Difference, that, amongſt the *Engliſh*, as with the Catholicks, the Impoſition of the Biſhop's Hands denotes his Power and Authority to ordain, whereas that of the Witneſſes is only a Mark of their Approbation and Conſent to their being admitted to the *Brotherhood*, if we may uſe that Expreſſion. To become a Prieſt, 'tis neceſſary to be made firſt a Deacon; but both Orders may be received on one and the ſame Day. After the Examen, and the Exhortation which is immediately before the Communion Service, the Epiſtle is read, *Acts* Chap. xx. from Ver. 17. to 36. and, if both Orders are given on the ſame Day, the 3d Chap. of the 1ſt Epiſtle to *Timothy* is added. The Reading of the Goſpel follows, out of the laſt Chapter of St. *Matthew*, from Ver. 18. to the End of that Chapter; or out of St. *John* Chap. xx. from Ver. 19, to 24. Then the *Veni Creator* is ſung or read. The reſt is but little different from the Deacon's Ordination. The Congregation is deſired to join in mental Prayer for the happy Succeſs of this Ceremony; Silence is [b] kept for ſome ſhort Time; then the Biſhop prays aloud, and immediately lays his Hands, and the Prieſts preſent lay theirs upon thoſe who are ordained, and who are kneeling. The Biſhop uſes at the ſame Time this Form ſo much found Fault with by the Puritans [c]. "Receive the Holy Ghoſt. "Sins ſhall be forgiven to all thoſe to whom you forgive them, *&c.* Be faithful "Diſpenſers of the Word of God and of the Sacraments, *&c.*" This being ſaid, he puts the Bible into their Hands.

Now we muſt give an Account of the Ordination of Archbiſhops and Biſhops. Is it convenient we ſhould take Notice of their Duties? The Biſhop is, under Chriſt, (according to the Church of *England*'s [d] Doctrine) the firſt Paſtor of the Church: Inferior Miniſters are only his Deputies; when he is abſent, the Prieſt may bleſs the

[a] *In Diebus Dominicis immediatè ſequentibus jejunia quatuor temporum . . . . . in Eccleſia Cathedrali aut Parochiali, &c.*

[b] To give them Time to pray.

[c] See *Calderwood*, *Altare Damaſc.* Chap. x. p. 432. and fol. Edit. Ludg. Bat. 1708.

[d] *Sparrow*, above-cited, p. 56.

Faithful, but whenever he is preſent at the divine Service, it belongs to him to pronounce the Bleſſing: For ſince St. *Paul*, Chap. vii. Ver. 7. of his Epiſtle to the *Hebrews*, aſſures us, that the leſſer is bleſſed by the greater, it would be indecent to ſee a Biſhop bleſſed by an inferior Prieſt: The Biſhop then muſt bleſs the Prieſt, that is according to order. This is one of thoſe favourite Paſſages of Scripture which the Clergy have always preſent to their Mind, and who knows but ſome of them are convinced, that the New Teſtament is the Word of God, and divinely inſpired, chiefly by ſuch Places. However the Biſhop's Bleſſing is highly valued in *England*, and 'tis very common to deſire it of them, and to receive it kneeling; and it muſt be owned, that the *Engliſh*, who ſo ſcrupulouſly pretend to follow the Rules and Practices of the Primitive Church, have in this Particular kept up [e] a very ancient Cuſtom.

IT is well known, and we have often repeated it, that the *Engliſh* Hierarchy is not of divine Right, but by Law eſtabliſhed, yet the Epiſcopal Clergy think this is not literally true as to what concerns Religion, but only as to the Manner of being inveſted with their Authority. According to the Author of the * Philoſophical Letters, "they are not a little mortified in being obliged to own, that they hold all by a Law "made by prophane Lay-Men." Yet by this Law the Clergy are Members of the Commonwealth [f], *whereas this Notion of divine Right would only make ſo many Tyrants in Surplices.* There are two Archbiſhops and twenty-four Biſhops in *England*; they enjoy the Dignity of Barons, and take Place before thoſe of the Laity; ſo the Biſhop of *London* [g] being the firſt Biſhop, is likewiſe the firſt Baron; all are Peers of the Realm, and ſit in the Houſe of Lords, except the Biſhop of the *Iſle of Man*, who is named by and holds of a Subject. "The Canon Law, ſays the ſame Author, "does not allow Biſhops to give their Vote in the Houſe of Lords in criminal Caſes, "or when they condemn any body to Death, or to the Loſs of any Member, *becauſe* "*the Church does not love Blood.*" He enlarges upon this Saying, and cites one Exception which may be ſeen in his Book. The Archbiſhops are called *your Grace*, which Title is alſo beſtowed on Dukes. The Biſhops are ſtiled *Right Reverend Fathers in God:* This may be ſeen in every Book dedicated to any of them. The *Scots* Preſbyterians inveigh bitterly againſt their Pride, their Vanity, [h] their Table, their Effeminacy, the Richneſs of their Furniture, and their Palaces: Even in theſe Days they pretend every Part of the Biſhop's Conduct ſhould be regulated according to [i] Apoſtolical Simplicity: They alſo reproach *Engliſh* Epiſcopacy with being the ſame as that of Catholicks, the ſame Policy, the ſame Way of Government, the ſame Synods, the ſame Cauſes brought before them, the ſame Tribunals, the ſame Eccleſiaſtial Officers, *&c.* and this particular Account is *ſeaſon'd* with *charitable* Railings and Invectives.

AT the Conſecration of Biſhops or Archbiſhops, the third Chapter of St. *Paul*'s firſt Epiſtle to *Timothy*, from the firſt Verſe to the eighth is read; then ſome Verſes

[e] In the primitive Ages of Chriſtianity they never went out of the Church without the Biſhop or Prieſt's Bleſſing. It was received kneeling, and the Deacon prepared the Congregation for it by ſaying, *Bow or kneel for the Bleſſing.*

* *Voltaire.*

[f] They are the Words of an *Engliſh* Nobleman, mentioned by *Voltaire*, and denoted by Lord *B.*

[g] See *Memoires & Obſervations faites par un Voyageur en Angleterre.* Printed at the *Hague* in 1698.

[h] Nothing to what *Engliſh* Hiſtories mention. *Nevil*, Archbiſhop of *York*, the Day of his Conſecration entertained at Dinner eight or ten thouſand People. An Abbot of *Canterbury*, when inſtalled, feaſted five thouſand.

[i] *Calderwood*, Chap. V. an *Italian* Author, tells us gravely, that the Apoſtles governed only a ſmall Boat, and that the Church of Chriſt was then but a Cabin: but their Succeſſors, ſays he, ... *took the Spoils of* Egypt *to adorn the Sanctuary.* A notable Way of expounding Scripture!

out of Chap. x. or xxi. of St. *John*'s Goſpel; the Creed is ſaid; the Biſhop elected is preſented by two other Biſhops to the Archbiſhop of the Province, or to another Biſhop officiating for him; " Right Reverend Father in Chriſt, *ſay they*, we preſent " to you this pious and learned Man, to be conſecrated Biſhop." The King's Order for his Conſecration is produced and read openly: The Biſhop elect takes the Oath of Supremacy, and that of Obedience to his Metropolitan, which laſt is omitted at the Conſecration of an Archbiſhop. The Conſecrator moves the Congregation to pray, ſaying to them, " Brethren, it is written in the Goſpel of St. *Luke*, that our Saviour " Chriſt continued the whole Night in Prayer, before he did chooſe and ſend forth " his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, that the Diſ- " ciples . . . . . did faſt and pray before they laid Hands on *Paul* and *Barnabas* and " ſent them forth. Let us therefore following the Example of our Saviour Chriſt and " his Apoſtles, firſt fall to Prayer, *&c.* Then the Litany is ſaid; and after this Place, *that it may pleaſe thee to illuminate all Biſhops*, &c. the following Prayer is inſerted: " That it may pleaſe thee to bleſs this our Brother elected, and to ſend thy " Grace upon him, that he may duly execute the Office whereunto he is called, to " the edifying of thy Church, *&c.*" The People anſwer, *We beſeech thee to hear us, &c.* The Litany ends with a Prayer, after which the Archbiſhop, ſitting in his Chair, ſays to him that is to be conſecrated, " Brother, foraſmuch as the Holy " Scripture and the ancient Canons command, that we ſhould not be haſty in lay- " ing on Hands, and admitting any Perſon to Government in the Church of Chriſt, " which he has purchaſed with no leſs Price than the Effuſion of his own Blood; " before I admit you to this Adminiſtration, I will examine you, *&c.*" The Queſtions end with a Prayer, which is followed by the Hymn [k] of the Holy Ghoſt ſaid or ſung, at the End of which the Archbiſhop ſays another long Prayer. Then the Archbiſhop and Biſhops preſent lay their Hands upon the Head of the elected Biſhop, the Archbiſhop ſaying, " Receive the Holy Ghoſt . . . . . and remember " that thou ſtir up the Grace of God which is given thee by this Impoſition of our " Hands, *&c.*" Still keeping one Hand on the Head of the Biſhop elect, with the other delivers him the Bible, ſaying, " give Heed unto Reading, Exhortation, and " Doctrine, think upon the Things contained in this Book, *&c.* Be to the Flock of " Chriſt a Shepherd, not a Wolf . . . . . hold up the weak . . . . . be ſo mer- " ciful . . . . . ſo miniſter Diſcipline . . . . " Then the Archbiſhop and the new Biſhops, with others, receive the Communion: And the whole Ceremony concludes with a Prayer by Way of Collect to deſire Almighty God to pour down his Bleſſing on the new Biſhop, *&c.*

WE muſt take Notice in this Place, that ſome Alterations were made in the Form of theſe Ordinations under the Reign of *Charles* the Second; the Subject is dry and unpleaſant, but cannot be omitted in ſuch a Work as this. 1. In the Ordination of Prieſts heretofore the Ceremony began by reading the Epiſtle and Goſpel; the *Veni Creator* was ſaid next, then the Candidates were preſented to the Biſhop by the Archdeacon, the Congregation was advertiſed of it, and a Collect ſaid. But this Order is inverted, in the new Ritual, as reformed under *Charles* the Second: They now begin with preſenting the Candidates, which the Biſhop notifies to the People, the Collect follows, then the Epiſtle and Goſpel, different from thoſe in the firſt Ritual. 2. The Exhortations and Queſtions are the ſame in both Rituals, theſe

[k] The *Veni Creator*.

are

are followed in the new by the *Veni Creator*, which in the old was ſung after the Goſpel. Then the Prayer is ſaid, which anſwers to the Preface in the *Roman* Pontifical, then comes the Impoſition of Hands with a form which has been altered. It was, " Receive the Holy Ghoſt, Sins ſhall be remitted (or forgiven) to thoſe [l] to whom " you ſhall forgive them, and they ſhall be tied (or retained or imputed) to thoſe to " whom you ſhall tie them. Be therefore a faithful Diſpenſer of the Word of " God &c." Now it is thus, " [m] Receive the Holy Ghoſt *for the Office and Work* " *of a Prieſt in the Church of God now committed unto thee by the Impoſition of our* " *Hands; whoſe Sins &c.*" 3. In the firſt Editions of *Edward*'s Liturgy, it is ordered that, after delivering the Goſpel to thoſe who are ordained, the Creed ſhall be ſung without mentioning determinately which Creed; but in that of *Charles* the Second it is expreſly ſet down that it muſt be the *Nicene* Creed [n]. This in the firſt Editions of *Edward*'s Liturgy, is followed by a Prayer with which the whole Ceremony ends, but in the new one after this Prayer another is ſaid and the Bleſſing pronounced.

THE Alterations in the Conſecration of Biſhops are theſe. 1. The Office begins with a Collect which is not to be found in *Edward*'s Liturgy. 2. After the reading of the Goſpel, *Charles* the Second's Ritual expreſly mentions the *Nicene* Creed, which was left undetermined in *Edward*'s; which laſt makes no mention of either a Sermon or of a *Rochet*, as does *Charles*'s Liturgy. 3. A new Queſtion is put to the Biſhop elect, which was not aſked in the firſt Ritual, *viz. Will you be faithful in ordaining, ſending, or laying hands upon others* [o]? The Form of Words which is uſed with the Impoſition of Hands has likewiſe been very much altered in the Ritual of *Charles* the Second [p]. 4. The old Ritual does not mention the Poſture in which the new Biſhop is to be, when this Form is pronounced upon him, whereas the new ſays he muſt be kneeling. Laſtly, the ſame Prayer and Bleſſing, added, as we ſaid before, in the Ordination of Prieſts, is alſo added, in the Conſecration of Biſhops, after that Collect, with which the Ceremony concluded in the old Liturgy.

THE *Preſbyterians* laugh at, and deſpiſe thoſe Ceremonies [q] which denote any difference between a Prieſt and a Biſhop; the Ordination of both, ſay they, is the ſame, Conſecration only raiſes the Biſhop above the Prieſt: But does this Conſecration give *other ſpiritual Keys* to the Biſhop? By no means: He only receives a Dignity, which in theſe Days is joined to much exterior Pomp and Pride, but in the primitive Church was very plain and without Ornaments, and was conferred accordingly. The Biſhop was no more amongſt other Prieſts than the Archdeacon amongſt other Deacons. Theſe, and ſuch like Diſputes, we leave them to decide, if they can, amongſt themſelves, to enquire into the particular Privileges enjoyed by Biſhops, according to the Rubrick, in the Government in the Church. They have the ſole Right of ordaining Deacons and Prieſts according to the [r] *Ordinal*; of dedicating [s] Churches newly built, of bleſ-

[l] *Accipito Spiritum Sanctum, cujus remiſeris peccata erunt ei remiſſa* &c.

[m] *Accipe Spiritum Sanctum ad officium & opus Preſbyterii in Eccleſiâ Dei, quod tibi committitur per impoſitionem manuum noſtrarum*, &c.

[n] *His peractis ſymbolum Nicenum cantabitur aut recitabitur.*

[o] *Num fidelis eris in ordinandis & mittendis aliis, iiſque manus imponendo?*

[p] The Ritual of *Edward* ſays, *Accipe Spiritum Sanctum & excitare memineris gratiam Dei quæ in te eſt, per manuum impoſitionem* &c. But that of *Charles* the Second adds to it thus, *Accipe Spiritum Sanctum ad officium & opus Epiſcopi in eccleſia Dei, quod jam tibi* &c. as in [b] . . . . *Ac memento ut exſuſcites gratiam Dei quæ data eſt tibi per hanc manuum noſtrarum impoſitionem*, &c.

[q] They nickname them *Ludicra Sacramentalia.*

[r] The Book of Ordinations is ſo called.

[s] The Biſhop lays the firſt Stone, or deputes another to that Function. See *Calderwood* above cited chap. V. p. 248.

ſing Church-yards, and giving Confirmation to the Faithful. We muſt take notice here that the *Engliſh* have a great reſpect for Churches, and it is expreſly forbid, by the Conſtitutions of *Canterbury* in 1604, to hold in them any [t] *Secular Court* or other prophane meeting. They alſo carefully avoid carrying any Burthen when they go into a Cathedral, underſtanding literally, ſay the Preſbyterians [v], the Paſſage of St. *Mark*'s Goſpel, chap. xi. ver. 16. They take off their Hats when they go into a Church, and either make a half *Genuflexion* or a Bow when they paſs before the Altar. This laſt mentioned Ceremony is ſtill more diſpleaſing to the Preſbyterians, though they are ſo charitable as to give it an Interpretation relative to the Communion: But it muſt be owned, and it ſeems likely, that the Dedication and Conſecration of Churches, by giving Sanction to ſuch ceremonial Obſervances, have alſo increaſed the Privileges of the Clergy, been the occaſion of Immunities, and reſtored the [w] Right of Refuge, ſo detrimental to civil Society in ſome Chriſtian Countries, chiefly in *Portugal*, where it is carried to an enormous Exceſs. The Bleſſings of Church-yards ſeem equally abſurd to the Preſbyterians. Burying-places are, they ſay, of their own nature ſacred and religious. And indeed ſuch always have been the Notion of Antiquity, Pagan, Jewiſh, or Chriſtian, and it would be uſeleſs to bring long Citations in Proof of what may be ſeen in almoſt every *Greek* or *Latin* Author. One Remark is neceſſary in this Place, *viz.* that the Cuſtom of having Church-yards about or near the Churches, was eſtabliſhed among the Pagans, and that *Lycurgus* ſome Ages before Chriſtianity had ordered that the Dead ſhould be buried in the Towns or about their Temples. Chriſtians have only ſanctified this Cuſtom by religious Motives, as ſeveral others have been, which the Heathens followed long before us. We need not mention here ſeveral Prerogatives, grounded on the *Canon Law*, which the Biſhops enjoy, ſuch as to publiſh Cenſures, to interdict from Eccleſiaſtical Functions, to degrade, to depoſe, to *Anathematiſe*, to excommunicate, to require and receive Tithes, to give Leave and Approbation to teach, and confer Livings and Benefices [x].

MR. *Des Maizeaux*, in his Preface to *Melanges curieuz des pieces attribuees* a St. Evremond, Edition 1726. ſpeaking of *Collier*, whom Father *Courbeville* had mentioned with the Title of *an Engliſh Biſhop*, makes the following curious Remark. "The " Nonjurors, ſays he, having made a Separation from the Church of *England* ſince " the Revolution, made Archbiſhops and Biſhops of their own; The Catholicks " have alſo their own Biſhops: So that there are in *England* two Sorts of Heterodox " Biſhops, or to uſe a more civil Expreſſion, two Sorts of Biſhops *in partibus*, who

[t] *Leets* or *Leet Courts*. See *Calderwood* p. 250.
[v] See the ſame Author in the ſame Place.
[w] I ſay *reſtore*, for it was in uſe both amongſt the Jews and the Pagans.
[x] To obtain a Benefice, firſt one muſt be preſented by a lawful *Patron* without making with him any Bargain directly or indirectly for Money or Money-worth. They are reckoned Patrons who have either founded the Livings or have acquired by Purchaſe or Inheritance the Right of preſenting a proper Perſon to the Biſhop of the Dioceſs. The Preſentation being ſigned and ſealed in due Form, is brought to the Biſhop or to his Vicar-General, with the teſtimonial Letters of Ordination. The Candidate is examined, and if found capable muſt declare, that *he will conform to the Church of England by Law eſtabliſhed*. This Declaration he muſt ſign, and have the Biſhop or his Delegate's Atteſtation of it. Moreover he muſt take the Oath againſt Simony, that *he knows of no direct or indirect Simoniacal Contract made with the Patron, and that if any has been made, without his Knowledge, he renounces it*. Then he receives the Inveſtiture from the Biſhop or his Delegate in theſe Words, *Inſtituo te Rectorem Eccleſiæ parochialis de .... & habeto curam animarum, accipe curam tuam & meam*. The Biſhop's Mandate is ſent ſealed to the Archdeacon of the Place, who by himſelf or his Subſtitute puts the Candidate in Poſſeſſion, by putting the Bell-rope into his Hand *to ring the Bell*. He is left alone in the Church, rings the Bell and ſo takes Poſſeſſion, this Ceremony is called *Induction*.

The firſt two Months after his Induction he muſt read every *Sunday* the 39 Articles, and openly declare his conſenting thereunto ſincerely and truly. He muſt alſo during that Space of Time read the whole Morning and Evening Service, and give a formal and publick Aſſent to all that is contained and preſcribed in the Book of *Common Prayer*, and to the Adminiſtration of the Sacraments according to the *Engliſh* Liturgy.

He muſt alſo read on a *Sunday* the *Atteſtation* of his ſubſcribing to the beforementioned Declarations.

" exerciſe their Functions ..... The Government tolerates them ..... tho' they " are Enemies to it *&c.*"

ENGLISH Biſhops have their own Vicars, and *Officials* in each Dioceſs, but the Officials are more known in *England* by the Name of Chancellors. Theſe are the true and chief *Officials*, but there are ſome Commiſſioners who are often [y] miſtaken for them. So Archdeacons, who in ancient Times were only the firſt amongſt Deacons, are now in the *Engliſh* Church above Prieſts. Biſhops, ſays a Preſbyterian [z], are called *reverend*, Archbiſhops *moſt reverend*, Archdeacons *venerable*: Common Prieſts have no Title beſtowed upon them. The Archdeacon's chief Function is to viſit the Dioceſs by Procuration in default of the Biſhop or Vicar. Thoſe Viſitors enter into ſo many Particulars [a] that 'tis no wonder the Biſhops ſtand in need of Officers to help them. The Archdeacon muſt make his Viſit at leaſt once in three Years, and this Dignity is not more agreeable to the Preſbyterians than other Church-Officers: They think it intolerable [b] that two Functions, which, in the Apoſtles Time, were diſtinguiſhed, ſhould now be united in one Perſon; and that the Archdeacon ſhould take place before other Prieſts; which, they ſay, is ſtill more irregular, when it happens, as it does ſometimes, that he himſelf is no Prieſt [c]. As to thoſe whom we have mentioned as being [d] *Commiſſioners*, they are Judges ſubject to the Biſhops and Archdeacons, moſtly Laymen [e] and only Doctors of Law. We ſhall ſay nothing of Canons, Deans, Readers, Singing-boys, what they are and their Functions being well known, but muſt add ſome further Remarks on the *Engliſh* Clergy.

UPON comparing this Deſcription of the *Engliſh* Ordinations with what we have extracted [f] out of the beſt Rituals, to give an Account of the ſame Ordinations amongſt Catholicks, it is evident that the *Engliſh* Ceremonies are all in the *Roman* Pontifical, out of which they have left out only thoſe which ſeemed to them ſuperſtitious or uſeleſs. The candid Reader may likewiſe obſerve, that, from the Slipper to the Mitre, every Part of their Ornaments is figurative; even ſome of them have no leſs than half a dozen Significations, ſo that which way ſoever they are conſidered, they have a Shew of Holineſs and Religion, draw Reſpect and Veneration from the Laity, and add Splendor, Strength, and Virtue to thoſe who are cloathed in them. Types alſo and myſterious Significations are applyed to the few Ceremonies appointed in the *Engliſh Ordinal*. The Church of *England* believes, as does the Catholick, that religious Worſhip becomes more venerable by the Ceremonies, and the ornamental Decency of Robes. Why then, ſays one of their Authors [g], ſhould Religion be deprived of that Pomp and Splendor, which always accompanies the ſolemn and publick Actions of Kings and temporal Judges, and makes them to be more reverenced? The outward Ceremonies contribute as much to inſpire a due Reſpect for it, and as

[y] *Officiales foranei.*

[z] See *Calderwood* citing *Cartwright* Chap. VI. p. 341. " Dedignantur (Archidiaconi) paſtores proba- " tiſſimos Eccleſiæ agnoſcere ſibi æquales. Archiepiſcopi Reverendiſſimi, Epiſcopi Reverendi, Archidia- " coni venerabilis elogio cohoneſtantur. Preſbyterorum turba nullo ornatur honoris cognomento.

[a] See *Calderwood* Chap. V. p. 317. theſe Viſits are, 1. to hinder the Prieſts from being guilty of any Exceſs, Defect, or Negligence, in Preaching, Viſiting the Sick, and inſtructing the Faithful. 2. To enquire whether the Church-wardens do their Duty, in ſeeing, that the Pariſhioners keep the *Sundays*, that the Church be in due Repair, that Diſorders and Scandals be ſuppreſt, and the Money well diſburſed. 3. To examine whether School-Maſters inſtruct the Children *&c.* 4. To put a ſtop to falſe Opinions, to Impiety, Contempt of Diſcipline, and to unlawful Meetings.

[b] *Calderwood* Chap. VI. p. 342.

[c] *Archidiacono Preſbytero exiſtente vel non exiſtente.* See Conſt. of 1597.

[d] *Officiales foranei.*

[e] *Plerique Doctores juris Civilis in nullo ordine ſacro conſtituti.*

[f] See Catholick Cerem. Tom. II. of this Work.

[g] *Sparrow* in his *Rationale* or *Expoſition*, p. 249.

this Reſpect ought never to be ſeparated from religious Worſhip, it is by conſequence neceſſary that there ſhould be Diſtinction of Ranks in the Church, and Habits to denote that Difference: Such decent Cuſtoms excite Sentiments of Fear and Reſpect, and we find by woful Experience that when theſe are wanting, Religion alſo decays. Theſe are the Arguments of an illuſtrious Biſhop of the Church of *England*, whoſe Book and Page we have cited: what can be ſaid more to the Purpoſe, in Favour of typical Ceremonies, and allegorical Habits in the publick Service?

THE chief Ornament, by which Churchmen are diſtinguiſhed from the Laity, is the Surplice: Miniſters of the Church of *England* are to put it on whenever they adminiſter any Sacrament, and on [h] ſeveral other Occaſions, the Particulars of which we need not mention. We are told there are ſeveral Members of the *Engliſh* Communion, ſo devoted to, or ſuperſtitious in the Uſe of a Surplice, that they would not partake of the Lord's Supper, if adminiſtered by any Parſon without it; and on t'other ſide ſeveral bigotted Preſbyterians who look upon it [i] as the Badge of Antichriſt. Biſhops, Deans, Canons in Cathedral Churches wear a Cope beſides the Surplice, and are to put it on [k] at the Communion Service, Adminiſtration of Sacraments or any other religious Function, which is to be performed with Solemnity. The Whiteneſs of the Surplice denotes the Innocency of Life with which Prieſts are, or ought to be endowed; no Habit then could be pitched upon either more decent in itſelf, or more adapted to faithful Servants of God, who by their Office are to appear before [l] the ſupreme Being, with the Purity of [m] Angels to intercede for Men. But if white Surplices are an Emblem of Purity and Innocency of Life, are there not as good Ground, to ſay, that the black Clothes which the Churchmen wear are likewiſe a Type or Figure of their modeſt and plain Behaviour; that the black is alſo a Symbol of their Mortification, and being dead to the World; and laſtly that it may ſignify their Grief and inward Mourning, which their Office requires them to expreſs for the diſorderly and ſinful Lives of Men whom he calls to Converſion and Repentance? This Remark may, however, convince our Readers, that it is an eaſy thing to find out typical and figurative Explanations for any outward Ceremony.

NONE can be made a Deacon before twenty three, nor a Prieſt before twenty four, nor a Biſhop before thirty. Orders are given as we ſaid before on the *Sundays* after *Ember Weeks* [n] according to this eccleſiaſtical Conſtitution of 1603. "Foraſmuch as the ancient Fathers of the Church, led by Example of the Apoſtles, appointed Prayers and Faſts to be uſed at the ſolemn Ordering of Miniſters; and to that Purpoſe allotted certain Times, in which only ſacred Orders might be given or conferred: We following their holy and religious Example, do conſtitute and decree, that no Deacons or Miniſters be made and ordained but only on the *Sundays* immediately following *jejunia quatuor temporum* commonly called *Ember Weeks*, appointed in ancient Times for Prayer and Faſting (purpoſely for this Cauſe at their firſt Inſtitution) and ſo continued at this Day in the Church of *England*." As the Ceremonies of their Ordinations are but few, according to the Deſcription of them

[h] See *Canons and Conſtitutions eccleſiaſtical*, an. 1603.

[i] Examples of this, are daily to be met with in all Proteſtant Countries, eſpecially in *England*: The Author of *Memoirs and Obſervations* p. 119. wittily ridicules the Folly of this *Mechaniſm*, which looks upon the Inſtitutions of indifferent Cuſtoms, as a Hereſy, a Profanation of holy Things, and a downright Impiety.

[k] See *Canons and Conſtitutions*, an. 1603.

[l] *Sparrow* in his *Rationale*, p. 249.

[m] *Calderwood* Chap. X. p. 657. ſays, one might as well have given Wings to Churchmen to teſtify their ready and quick Obedience to God's Commands, as Surplices to denote their Purity.

[n] Biſhop *Sparrow*, p. 96. of his *Rationale*.

before

before given, the *Engliſh* pretend it is [o] more conformable to the Practice of the Primitive Church.

SOME Paſtors (Prieſts or Miniſters) have the Title of *Rectors*, as belonging to ſuch Churches, which, at the Reformation, were independent from any Monaſtery. Others are only *Vicars*, but for Life. Laſtly, ſome are barely *Curates*, without any Benefice, and, if we may ſay ſo, only receive Wages [p] from the Rectors or Biſhops. Theſe are often very poor; even ſome Livings are of ſo ſmall an Income, ſays a *French* Author [q], as not to ſuffice for their wearing Apparel, which forces them to have Recourſe to other Methods, even the moſt [r] abject, of getting a Livelihood.

THE Convocation of the Clergy is a kind of Parliament, the Archbiſhops and Biſhops are the upper Houſe; the lower is compoſed of the inferior Clergy, *viz.* twenty-ſix Deans, ſixty Archdeacons, five hundred and ſeventy ſix Canons, beſides Curates and Deacons. They meet upon the Concerns of the Church, Tithes, raiſing Taxes, eccleſiaſtical Laws, which muſt afterwards be approved by the King and Parliament. They hold likewiſe national Synods, who keep an exact Correſpondence in all their Deliberations, and make no abſolute Definition, but with an unanimous Conſent.

UNIVERSITIES are ſo cloſely united to Religion, that we muſt not omit giving ſome Account of them. They ſend [s] Deputies to Parliament. At *Cambridge* a Maſter of Arts muſt ſtudy eleven Years before he can obtain the Degree of Doctor in Divinity, or in Phyſick; *viz.* ſeven Years for the Degree of Batchelor, and four more for that of Doctor; ſuch a long Apprenticeſhip ſeems intended to produce learned Men only. At *Oxford* the Regulation is ſtill more ſevere; ſeven Years are required before one may be Maſter of Arts, ſeven more to be Batchelor in Divinity, and four more to become Doctor. They aſſure us alſo that the Severity and Strictneſs of the Examens are proportionable to the Length of the Apprenticeſhip, and yet ſome are made Doctors, as well as in other Univerſities, who are not learned; though it may not happen ſo often there as in other Countries, in which ſome Brightneſs of Genius, with a ſuperficial Knowledge, joined to ſome Favour and Intrigue, eaſily obtains the Doctorſhip without Learning. We ſhall not entertain our Readers with an Enumeration of the Rights and Privileges enjoy'd by thoſe two Univerſities. That does not concern our Subject, not being religious Cuſtoms or Ceremonies. Yet there is one we cannot omit, as having ſome Relation to it, *viz.* on the Feaſt of S. *Scholaſtica*, the Citizens of *Oxford* pay a Penny a Head to their Univerſity, as a Tribute, or a Token of their Submiſſion. Probably the Memory of that Saint is chiefly, if not only, kept up upon Account of that Ceremony.

WE muſt now mention another Cuſtom, which deſerves the Reader's Notice, and is not known in foreign Countries; it is *the Benefit of the Clergy*. "About ſix "hundred Years ago, *ſays our Author*, under *William* the Second, Ignorance was "ſpread far and wide to ſo great a Degree, that even ſome Prieſts in *England* could "ſcarce read. To remedy this Evil, and ſet Things upon a better Footing, the King "ordered, that in certain Caſes, as Manſlaughter, *&c.* . . . . the Criminal convicted "ſhould have his Life given him, and only be burnt in the Hand with a red-hot

[o] The ſame Author, p. 141.
[p] *Curatus Preſbyter vel Diaconus ſtipendiarius abſque titulo perpetuo beneficii.*
[q] *Memoires & Obſervations faites par un Voyageur*, p. 59.
[r] I have, ſaith he, ſeen one beg at *Temple-Bar*.
[s] At leaſt *Oxford* does.

" Iron, if he could read; though at preſent there are but few even of the loweſt " Rank who cannot read, this Law is ſtill in Force [t]. The Criminal is aſked *what* " *he has to ſay in his own Defence, that Sentence of Death may not paſs upon him:* " To which he anſwers, that he *demands the Benefit of the Clergy.*" This heretofore was not granted without the guilty Perſon actually read ſome Lines in a Book of an old Gothick [u] Letter; in which Caſe the Ordinary of *Newgate* certify'd, that he read like a Clerk [w]. But as ſome Miniſters made a Handle of this Cuſtom to get Money, without having any Regard to the Abilities of thoſe who claimed this Benefit, it is now granted to every Body, without their demanding it, or reading what was commonly called the *Neck Verſe* [x]. Lords were always allowed the ſame Benefit, it being ſuppoſed they could read, and are not burnt in the Hand.

THE King's Chapel preſents itſelf next under Conſideration; take this ſhort Deſcription of it. The Dean is generally a Biſhop, who receives no Command but immediately from the King, he has a Sub-dean and twelve other Miniſters under him, to perform divine Service; twenty Lay Cantors, who are called *Clerks of the Chapel*; one of them teaches twelve ſinging Boys, two are appointed to play upon the Organ. Prayers are ſaid thrice every Day in the King's Chapel, and two Sermons preached on *Sundays* and Holidays. The *Clerk of the Cloſet* is a Churchman who takes Care of the King's *Oratory*, who, with two more to officiate in his Abſence, always attends the King. Forty eight Chaplains preach alſo in their Turn every *Sunday* and Holiday. To avoid Jealouſy betwixt the two Univerſities, we are told, that twenty four of theſe Chaplains are from *Oxford*, and twenty four from *Cambridge*. We need not mention the Grand-Almoner, Sub-Almoner, Keeper of the Chapel, *&c.*

THE Cuſtoms eſtabliſhed in the Performance of divine Service, and appointed by the *Engliſh* Liturgy are; that all Prieſts and Deacons are required to ſay daily the Morning and Evening Prayers. The Order of both is the ſame. They begin with ſeveral Paſſages of Scripture, which the Miniſter ſays aloud. 'Tis not without very good Grounds that the *Engliſh* ſet a great Value on thoſe publick Prayers, and look upon them as an Offering or Dedication which we make to God of all the Actions of the Day. All Religions agree, and will ever agree in thoſe Sentiments. The Jews and Pagans, long before Chriſtianity, were convinced of the Uſefulneſs of ſuch early Devotions. The Mahometans never allow of any Diſpenſation from that Duty. Chriſtians have ſtill greater Advantages in this Practice, and ſtronger Motives to excite them to it; the Certainty of Revelation, and Grounds of Hope and Confidence in God, which was not in Pagans; rational and ſolid Truths, whereas Mahometans have only an inconſiſtent chymerical Syſtem of Religion; laſtly, plain and clear Principles, which were only ſhew'd at a Diſtance to the Jews, under dark Emblems and Figures: But they are apt to admit as may Phariſaical Niceties as other Religions:

[t] See *Memoirs and Obſervations*, above-cited. See likewiſe *Calderwood*, p. 309.

[u] This Character is well known in *England*, moſt of the publick Acts being in that ſort of Letters.

[w] To read like a Clerk was heretofore an high Praiſe; but now many of them in all Countries are very illiterate and imprudent. Hence comes the *French* Proverb, *faire un pas de Clerc*. In old *French* the Word *Clerc* ſignified an unmarried young Man, as that of *Bachelor* is now given to them in *England*.

[x] The Mention of this Benefit of the Clergy ſeems to require ſome Account of thoſe judicial Proceedings in which it is claimed; but as they are univerſally known to every *Engliſhman*, and no ways belong to the Subject treated of in theſe Sheets, we ſhall only refer Foreigners to the ſo often cited *Memoires and Obſervations*, Pages 273, and following to 355. Only we muſt beg Leave to take Notice of the Clemency, Juſtice and impartiality of *Engliſh* Laws, in allowing ſo many of the Jury to be excepted; half of the Jury to be Foreigners, on the Trial of Strangers; the ſaid Jury to be of the ſame State and Condition with the accuſed; even thoſe who are preſſed to Death, for not pleading, to avoid the Confiſcation of their Goods; and laſtly, all the Proceedings to be *viva voce*, and in open Court. Such are ſome of the Privileges of *Engliſhmen!*

How many are proud of, and value themſelves upon, their regular Obſervance of this Devotion, as very meritorious in the Sight of God, whereas but too often this Regularity is the only Proof of their faithful complying with the Duties of Chriſtianity. However we muſt go on with the Order of thoſe Prayers in the *Engliſh* Liturgy. The above-mentioned Paſſages are followed by an Exhortation, to prepare for the general Confeſſion of Sins, which is ſaid kneeling, by the Miniſter and the whole Congregation: This * Ceremony is as ancient as St. *Baſil*, and was not then peculiar to his Dioceſs, but univerſally practiſed in the whole Church. The Abſolution is pronounced by the Prieſt ſtanding, the People ſtill kneeling; for receiving Forgiveneſs requires an humble Poſture, but forgiving ſhews Authority. Here we muſt obſerve, that the Church of *England* uſes three different Forms of Abſolution, the one here mentioned in the Morning and Evening Prayer, another at the Viſitation of the Sick, and a third at the Communion Service. After the Abſolution, the Prieſt and Congregation, all kneeling, ſay the Lord's Prayer, which is followed by ſome Reſponſes, the ſaying a Pſalm, ſome Leſſon out of the Old Teſtament, as ſet down in the Calendar at the Beginning of the Liturgy, the ſinging or reciting the *Te Deum* [y] or *Benedicite omnia*; another Leſſon out of the New Teſtament, a Hymn, or a Pſalm; the Creed ſaid or ſung, to which the People ſtand; the Lord's Prayer a ſecond time; ſeveral Reſponſes, three Collects, a Prayer for the King and Queen, another for the Royal Family, a third for the Clergy, St. *Chryſoſtome*'s Prayer, and the Bleſſing. In this Order are the Morning and Evening Prayers ſaid: Now thoſe who have endeavoured to explain the Liturgy, take Notice, 1. That the Doxology is often omitted by the *Engliſh*, as it always is by Catholicks; becauſe theſe Words, *for thine is the Kingdom*, &c. are no Part of the Prayer, and are thought to be an Addition made to it by the *Grecian* Church. 2. On this Reſponſe, *Lord open my Lips*, that our Mouths were ſhut by Sin, are to be opened by God, and that the following Words, *haſten to come to our Help* [z] *are a moſt excellent Defence againſt all Incurſions of the Devil*, &c. By which we may perceive, that in the Church of *England*, as well as in other Chriſtian Communions, the Devil, who is ſaid by St. *Peter* (1 *Pet.* c. 5.) *to ſeek whom he may devour*, is thought to be the Author of all the Evils which Men do to, or ſuffer from, one another. 3. That the Leſſons being taken from the Old and New Teſtament, is agreeable to the Practice of the Churches of *Egypt* (he might have ſaid of all Chriſtian Churches) to ſhew the Harmony of both Covenants, the firſt of which is *the Goſpel ſhewed and foreſeen at a Diſtance*, the other is, *the Goſpel fulfilled*. The Rubrick ſays, that the Miniſter muſt ſtand when he reads the Leſſons, and turn himſelf towards the Congregation, that he may be heard the better: This is very rational, for thoſe Leſſons, the Decalogue, *&c.* are an Inſtruction to the People; but when he addreſſes himſelf to God by Prayer, by ſaying or ſinging a Pſalm, or by Confeſſion, he muſt then turn from the People and look [a] *towards the upper end of the Chancel*, which is the chief and moſt to be reverenced Part of the Church [b], by reaſon of the *myſterious Preſence of God* (at the Communion) not to mention other allegorical Explanations of this Ceremony. Hymns and Pſalms are ſung or ſaid in a ſtanding Poſture, as an evident Token that the Hearts [c] of the

* *L'Eſtrange*, Alliance of Divine Offices, *London* 1690, and *Sparrow*, &c.

[y] The *Te Deum* is commonly thought to be the Work of St. *Ambroſe* and St. *Auguſtin*; but ſome give it to *Nicetius*, a Biſhop who lived in the Beginning of the ſixth Century. The *Benedicite* is in St. *Jerom*'s Tranſlation of *Daniel*. It is alſo mentioned in the 4. Counc. of *Toledo* in 634.

[z] Biſhop *Sparrow*, in his *Rationale*, p. 19.

[a] *Rationale*, p. 29.

[b] The ſame in the ſame Place.

[c] The ſame, p. 34.

People

People *are raiſed* to God with Joy: The ſame Situation is kept at the ſinging or ſaying the Creed, to ſhew how ready they are to make an open Profeſſion of their Faith, to give an Account of it, to juſtify and defend it. Betwixt the Creed and the Lord's Prayer repeated a ſecond time, the Prieſt ſays, *The Lord be with you.* The People anſwer, *and with your Spirit.* An excellent Proof of the Communion of Saints, who, being all Members of one myſtical Body, pray for one another. We ſhall not trouble our Readers with the various Expoſitions of the *Oremus*, the ſhort Litany, and the Reſponſes; but we cannot omit, that the Collects are ſaid to be ſo named becauſe the Prieſt ſaid them [d] when the whole Aſſembly was met, or becauſe the Devotion of all the Faithful was *collected* or joined to offer that Prayer to [e] God, or becauſe the Prieſt unites ſeveral Petitions into one [f], or laſtly, becauſe it is a Collection of ſeveral ſhort Sentences of Scripture.

THE Prayers, Collects and Leſſons often vary, on ſome Days, as *Chriſtmas*, *Epiphany*, &c. The *Athanaſian* Creed is ſaid or ſung inſtead of that of the Apoſtles or of *Nice*. *Sunday* Morning, *Wedneſday*, and *Friday*, the long Litany is ſaid or ſung. Particular Prayers are ſaid likewiſe on ſpecial Occaſions, as for Rain, for fair Weather, for a Time of Famine, or great Dearth, for ſucceſs in War, againſt popular Commotions, epidemick or contagious Diſtempers; every Day alſo in Ember Weeks, for thoſe who are to be ordained, for the Parliament whilſt it ſits; which Prayers are all either to obtain Mercy from God, or to give him Thanks for Favours received.

SUNDAY is a Day which all Chriſtians keep with great Solemnity; but none more than the *Engliſh*; and upon conſidering the Gravity, Decency, Regularity, and outward Devotion, which is apparent throughout the Kingdom on that Day, one would be inclined to think, that it is *a Day of Light* [g] only to the *Engliſh*. In *Holland* it is prophaned by ſervile Works, even publickly, with the Leave of the Magiſtrates; in *France* Comedies and other publick Diverſions are allowed; in other Countries open Diſorders and Exceſſes are committed, and thoſe of the blackeſt Dye in the Sight of God and Men. But in *England*, playing and ſinging Songs is forbid, even in private Families; and though ſome Perſons of Diſtinction, as the Author of the [h] *Philoſophical Letters* obſerves, take the Liberty to play, they keep it a Secret even from their Servants, for fear the Sight of Cards ſhould be an Occaſion of Scandal. As there is no Medium between praying, and working or playing, the two laſt being diſcountenanced, People accuſtom themſelves to Piety, at leaſt outwardly, though there is nothing in *England* like the Inquiſition, by which, at *Geneva* [i] and other Places of *Switzerland*, People are forced to go to Church. The Preſbyterians are remarkably rigid and ſevere Obſervers of the *Sunday*, and the exterior Sanctification of that Day is, they ſay, chiefly owing to them. Laws bring on habitual Actions, and thoſe Habits often hinder thoſe very Actions from being done with due Reflection, and raiſing our Thoughts to God; ſuch is human Frailty; but after all, it muſt be owned, that there is an indiſpenſible Neceſſity of Laws, of a ſettled Form of Govern-

[d] *Super collectam populi.*
[e] *Rationale*, p. 50.
[f] *L'Eſtrange*, Alliance of divine Offices, p. 83.
[g] Eccleſiaſtical Hiſtory informs us, that heretofore the *Sunday* was called *a Day of Bread and of Light*, by reaſon of the two Sacraments, of Baptiſm and the Euchariſt, adminiſtered on that Day. At leaſt 'tis certain, the primitive Chriſtians called Baptiſm *Light*, or *Illumination.*
[h] Letter VI.
[i] At *Geneva* a Civil Magiſtrate, called *Auditor*, goes about the Town, and takes Notice of all he meets not going to the Sermon, and they are cenſured: But what follows? When they have been forced to appear religious, during the Time of publick Service on *Sundays*, that is no ſooner over, but they give themſelves up to their Pleaſures lawful or unlawful.

ment in Church as well as State, of Leaders and Directors [k], as long as there are People to be governed, led and directed. There is a ſingular Scruple, much taken Notice of by Foreigners, which is, that moſt Criminals, condemed to Death, begin their Confeſſion by owning, they have been wanting to the due Obſervance of the Lord's Day; " though they have killed their Father or Mother, *ſays an Author often* " *cited in theſe Sheets* [l], ſtill the firſt Article of their Confeſſion is, breaking the *Sab-* " *bath.*" (He and they mean the *Sunday.*) Yet, in ſpight of Laws, of Cuſtoms, of Scruples, which are a Conſequence of not conforming to the two firſt, human Paſſions play their Parts in *England*, as well as in other Countries, and get the better of all three. The *Sunday* is kept holy, by publick and regular Devotions; but, ſays the ſame [m] Author, they feaſt and eat well, and to Exceſs; they even get drunk, if they pleaſe, at home, on the ſame *Sunday*; and after edifying their Neighbours, by hearing a good Sermon, they nevertheleſs ſpend the Evening at Taverns, or in Houſes of ill Repute.

As to Holidays, thoſe Solemnities, which the rigid Puritans look upon as a ſuperſtitious Worſhip, have not been reformed according to the ſevere Model of *Calvin*. The *Engliſh* Calendar contains many Saints, beſides the Apoſtles, the Evangeliſts, St. *Steven*, St. *John Baptiſt*, and St. *Barnaby*, who are thought, by ſome, to be the only Saints whoſe Feaſts ſhould be ſolemnized. The Prayers on thoſe Days are adapted to the Subject, in ſuitable Collects, Leſſons, and Meditations, and an Enumeration of the Virtues of the Saint of the Day. Yet Shops are open, and every one is at Liberty to follow his Occupation or Diverſions, as uſual. If the Practice is different at *Chriſtmas*, *Eaſter*, &c. 'tis chiefly out of Cuſtom, for Decency, and becauſe, as 'tis pretended, moſt of the Faithful are willing to be Partakers of the Devotion of thoſe Feſtivals. The Puritans hate the very Name of Feaſts of Saints, as ſounding like Idolatry; and when they are told, that nothing more is intended by that Denomination, only that ſuch Leſſons of Scripture are read on thoſe Days, which bear the Name of ſuch or ſuch a Saint, without any Mixture of Superſtition, they pertly, and with ſome Colour of Reaſon, anſwer, that the common People do not take it ſo, but literally as the Words import: But to this it muſt be replied, that the People muſt be inſtructed to underſtand it as they ought; and that if this Reaſon was good, not only the Feaſts of Saints muſt be ſuppreſſed, but moſt Part of religious Ceremonies, all the rhetorical and figurative Expreſſions of the inſpired Authors, and the noble and ſublime Deſcriptions of God, *&c.* leſt the People, whoſe Notions are not very refined, but fixed on corporal or material Objects, ſhould take them alſo literally.

SEVERAL of thoſe Feaſts are preceded by Vigils, to prepare the Faithful by Prayer and Faſting for the following Solemnity. The Puritans are not ſparing of their Sarcaſms on thoſe Vigils and other Faſts of the Church of *England.* " One Day " is a Faſt, *ſay they*, to mortify the Fleſh, and tame or repel its furious Aſſaults, but " the next Day Amends are made with Uſury, for what was taken from it the Day

[k] As ill as we may think of the Clergy, they are neceſſary in a religious Society. They have uſurped temporal Power, they have plaid the Tyrant, ſuppoſe it; but take away the Clergy, and ſee what will become of Religion. There are neceſſary Evils, which have ever been, and ever will be exclaimed againſt: Or rather, keep up the Clergy, expoſe their Faults, inſtruct the Laity. Some endeavour to prove, that the Clergy are not neceſſary, out of *Minucius Felix*, p. 262. Edit. in 8vo. *Ludg. Bat.* 1709. But what he ſays amounts to no more than finding Fault with the Heathen Prieſts, and ſaying the Empire of *Aſſyria* ſtood long, though they had no Prieſts. But how fared Religion? There he is ſilent.

[l] *Memoires & Obſervat. &c.* p. 95.

[m] *Memoires, &c.* p. 96.

" before, and it becomes more rampant and rebellious to the Spirit than it was [n]."
On the other Side, let us hear a Biſhop of the Church of *England* [o] enumerating the Advantages which are to be reaped from thoſe Feſtivals. 1. They give a new Splendor, and enhance the Dignity of Religion. 2. *They are forcible Witneſſes of ancient Truths.* 3. They excite the Faithful to Piety. 4. They are a Shadow and Foretaſte of the eternal Happineſs we hope to enjoy in Heaven. 5. And teach us demonſtratively, by all our Senſes, what we are to believe and practiſe. " All our " Holidays, *ſays the ſame Biſhop*, are referr'd to one only Head, who is Jeſus Chriſt, " *&c.* And for this Reaſon our eccleſiaſtical Year begins at the glorious Annuncia- " tion of his Birth (made to the Bleſſed Virgin) . . . And as Jeſus Chriſt . . . . " has likewiſe manifeſted his Greatneſs and high Dignity in his Saints; as the Day " of their going out of this World ought to be as much celebrated in the Chriſtian " Church, as the Birth or Coronation of Emperors or Kings of this World; ſome " have been ſo far *diſtinguiſhed* as yearly to ſolemnize their Feſtivals, in order to imi- " tate their Example, and glorify Jeſus Chriſt in their Perſons. Thus in him we " conſider the Martyrdom of the holy Innocents, who ſuffered Death for his ſake, " even before they had attained to an Age fit to know him. We commemorate on " the ſame Account the Death of St. *Steven*, who, knowing Chriſt, ſuffered for " him, and had the Happineſs, even whilſt alive, to ſee *the Heavens opened, and the* " *Glory of God*; the Preaching of St. *John the Baptiſt*, who was the Forerunner of " Chriſt, and a ſecond *Elias*; the Feaſt of St. *Michael* and all the holy Angels, and " that of All-Saints and happy Souls, to give due Glory to God [p]."

AFTER theſe Remarks, which we thought neceſſary; as alſo to obſerve, that in *England* the Year begins on the twenty-fifth of *March* [q], which is thought to be the Day of the Incarnation of the *Word*, we ſhall preſent our Readers with a Table of all Feaſts, Vigils, Faſts, and Days of Abſtinence, obſerved in the Church of *England*, throughout the Year; and then give an Account of the Cuſtoms peculiar to certain Feſtivals.

FEASTS.

THE four *Sundays* of Advent, and all *Sundays* in the Year. The Nativity of Jeſus Chriſt. St. *Stephen*'s Martyrdom. St. *John the Evangeliſt*. Holy Innocents. The Circumciſion of our Lord; which is alſo called New-Year's Day. The Epiphany. Converſion of St. *Paul*. King *Charles* the Firſt his Martyrdom. Purification of the bleſſed Virgin. St. *Matthias the Apoſtle*. Annunciation of the bleſſed Virgin. *Eaſter Sunday*, *Monday*, and *Tueſday*. St. *Mark* the Evangeliſt. St. *Philip* and *James* the Apoſtles. The Aſcenſion of our Lord Jeſus Chriſt. The Birth and Reſtoration of King *Charles* the Second. *Whitſunday*, *Monday*, and *Tueſday*. St. *Barnabas*. The Nativity of St. *John the Baptiſt*. St. *Peter* the Apoſtle. St. *James* the Apoſtle. St. *Bartholomew* the Apoſtle. St. *Matthew* the Apoſtle. St. *Michael* and all Angels. St. *Luke* the Evangeliſt. St. *Simon* and *Jude* the Apoſtles. All Saints. Gunpowder. Treaſon. St. *Andrew* the Apoſtle. St. *Thomas* the Apoſtle.

[n] *Hodie jejunant ad domandam carnis ferociam, ut ajunt, cras quod à carne detraxerant reddunt, & eandem ferociorem quam prius efficiunt.* See hereafter two other notable Paſſages on Feaſts.

[o] Biſhop *Sparrow*, in his *Rationale*, p. 66.

[p] This and other Paſſages of *Engliſh* Authors are tranſlated out of the *French*, we not having the *Engliſh* Books by us.

[q] See *Memoires*, *&c.* and in this Work above, the Inconveniences ariſing from that Cuſtom.

VIGILS.

THE Days before the Nativity of Chriſt; Purification; St. *Matthias*; Annunciation; *Eaſter*; Aſcenſion; *Whitſunday*; Nativity of St. *John the Baptiſt*; St. *Peter*; St. *James*; St. *Bartholomew*; St. *Matthew*; St. *Simon* and *Jude*, All-Saints; St. *Andrew*; St. *Thomas*.

Other Days of FASTING *or* ABSTINENCE.

I. THE forty Days of Lent.

II. THE Ember-Days, being the *Wedneſday*, *Friday*, and *Saturday* after

{ The firſt *Sunday* in *Lent*.
{ The Feaſt of *Pentecoſt*, or *Whitſunday*.
{ The 14th of *September*.
{ The 13th of *December*.

III. THE three Rogation Days, being the *Monday*, *Tueſday*, and *Wedneſday* before Holy *Thurſday*, or the Aſcenſion.

IV. ALL *Fridays* in the Year, except *Chriſtmas* Day.

ADVENT is ſo called, ſays Biſhop *Sparrow*, whom we have ſo often cited, becauſe it is a Time of Preparation, to celebrate the Commemoration of Chriſt's Coming *in the Fleſh*. " The *Sundays* of *Advent* are to the Feaſt of *Chriſtmas*, what " St. *John the Baptiſt* is to our bleſſed Saviour." Another Author ſays, that many Predictions foretold the Incarnation of Chriſt, which his Church has thought fit to commemorate by the four *Sundays* of *Advent*, which " *are as ſo many Heralds to pro-* " *claim the approaching of the Feaſt* [r]."

THE Antiquity of the Feaſt of *Chriſtmas* is uncertain, according to the Criticks; but 'tis generally thought it was not fixed to the 25th of *December* till about the Year 500. That Feſtival, as the *Engliſh* keep it, is a Medley of Devotion and Diverſions, which laſt till the *Epiphany*, or *Twelfth* Day. In *France* Preſents are given only on *New-Year*'s Day, in *England* that Cuſtom begins at *Chriſtmas*, when even thoſe who keep Taverns, or other Publick Houſes, give *gratis* to their Cuſtomers Part of what they eat or drink in their Houſes, on that and the following Holidays. They require the Wine to be paid for, but the Victuals are given, eſpecially Bread and Cheeſe [s], dreſſed in ſuch a Way as invites agreeably both Clergy and Laity to drink many Bumpers of heavy *Port* or *Xeres Wines*. " In private " Families, ſays the Author of *Memoires & Obſervations*, &c. [t] a famous Pie is " made, which from the Feſtival borrows its Name of *Chriſtmas Pie*; an artful " Compoſition, and elegant Jumble or Haſh of Neat's Tongues, white Meat, Eggs, " Sugar, Currants, Lemmon-Peal, and other Sweetmeats, Spices, Wine, *&c. &c.*"

THE Feaſts of St. *Steven*, St. *John*, and the Holy Innocents, which immediately follow *Chriſtmas* Day, bring to Mind a Paſſage of an old Author on thoſe Holidays which are ſo cloſe to one another. " Feſtivals come on apace; the Servant is " honoured immediately after his Maſter's *Theophany*." That Name, which ſignifies

[r] *L'Eſtrange*, Chap. v. p. 134.
[s] Toaſted Bread and Cheeſe.
[t] Pag. 322.

the Appearing or *Manifeſtation of God*, was heretofore given to the Nativity of our Lord. But why are thoſe Holidays obſerved immediately after it? 'Tis owned, the Holy Innocents ought to be commemorated very near *Chriſtmas*; why St. *Stephen*, whoſe Martyrdom is believed to have happened about *Auguſt*? Why St. *John*? An ingenious *Myſtagogical* Author has happily found out ſome Reaſons, upon which that Practice may have been grounded [u]. "Thoſe three Solemnities repreſent to us three "ſorts of Martyrdom. The firſt in Will and Deed, St. *Stephen*'s; the ſecond in "Will, but not in Deed, St. *John the Apoſtle*'s [w]; the third in Deed, but not in "Will, of the Innocents;" who in that tender Age could not know either him for whoſe Sake they were put to Death, or the Merit of ſuffering Martyrdom. What a noble Diſcovery, how full of ſpiritual Comfort [x]! An *Engliſh* Divine gives other Reaſons, which may have their Weight: "St. *Stephen*, ſays he, follows Jeſus Chriſt, "that is his Nativity, becauſe he was the firſt Martyr. St. *John* the Evangeliſt comes next, becauſe his Feaſt could not be kept the Day on which he died [y], which is the Birth of St. *John the Baptiſt*." All agree, that the Feaſt of the Holy Innocents is in its proper Place. Such particular and minute Circumſtances are not wholly uſeleſs, they are, if not inſtructive, at leaſt diverting to our Readers; however they certainly will appear new to moſt of them.

WHAT we have to ſay about the Circumciſion of our Lord, or New-Year's-Day, is only, that the firſt Name was not given to it, till the eleventh Age; though, above four hundred Years before, it is mentioned, by ſeveral Eccleſiaſtical Authors, as being the *Octave of the Nativity*; and the Reaſon why it was not keept ſooner is, becauſe it *occurs* on the ſame Day with the Feaſt of the New Year, which was celebrated by the Heathens, in all ſorts of Exceſſes and Profanations; on which Account [z] the ſixth General Council expreſly forbad the keeping of that Feaſt, which St. *Chryſoſtome* had called a *Diabolical Feaſt* above two hundred Years before. We muſt own nevertheleſs, that it being ſtill the firſt Day of the new Year, even Chriſtians prophane it, by ſome Diſorders borrowed from Paganiſm, and like the Heathens begin the Year, with a Renewal of Vices and Lewdneſs. But as this Subject is proper for the Pulpit, ſo we leave it, and ſhall only take Notice, that good Wiſhes, Preſents, Feaſting were in Uſe amongſt the *Romans*, as well as they now are with us; they alſo began the Year with Prayers [a] and Sacrifices. Moreover they were very careful to do ſome Work on that Day, ſuperſtitiouſly believing, as ſome Chriſtians do ſtill, that the giving then any Proof of Cunning or Induſtry was a good Omen for the whole ſubſequent Year.

THE *Epiphany*, which is alſo called *Twelfth* Day, reckoning from *Chriſtmas* Day, is kept on the 6th of *January*. By ancient Cuſtom the Kings of *England* offer at the Altar Gold in one Purſe, Mirrh in another, and Frankincenſe in a third, on that Day and on New-Year's-Day. They offer likewiſe a Piece of Gold at *Chriſtmas*,

[u] *Durandus* in *Rational*. This Author and ſeveral others, invent wittily myſtical Reaſons of the Cuſtoms and Ceremonies of the Church.

[w] 'Tis recorded in eccleſiaſtical Hiſtory that he was thrown into boyling Oil, and came out of it ſafe and ſound.

[x] Biſhop *Sparrow* in his *Rationale* &c. p. 78. thought thoſe Reaſons ſo ſtrong, that he alledged them, without doing to *Durandus* the Juſtice of citing him.

[y] Who told him ſo! a very uncertain hiſtorical Tradition. But let it be granted, could not his Feaſt have been aſſigned to the 26 or 27 of *June* as well as to the 27 of *December*? No, ſays our Author, "no Day could be aſſigned to this *John* (the beloved Diſciple) more proper that he might be nigh his "Maſter &c."

[z] *L'Eſtrange Alliance* &c. p. 138.

[a] See *Ovid*. Lib. I. ver. 75. *Faſt*. on *Jan*. 1.

Candle-

Candlemas, *Eaſter*, *Pentecoſt*, on *Trinity Sunday*, and the Feaſts of St. *John the Baptiſt*, St. *Michael*, and All-Saints. A *French* Writer [b] is very ſevere on the Cuſtom of the King of the *Bean*, and pretends it is derived from the Heathen Solemnity called *Saturnalia*, and ſo far is true, that then a King was choſen by Lot, as is now done; this is evident by what *Tacitus* [c] relates.

By St. *Paul*'s Converſion, a furious Wolf is changed into a meek Lamb; this is a Miracle of God's infinitely powerful Grace; 'tis wonderful in itſelf, and in the foregoing Apparition: We are taught by this Example, that the greateſt Sinners ought never to deſpair of finding Mercy, and being reconciled to God. The Church therefore juſtly celebrates this Feaſt as a publick Acknowledgment of this Truth, and for ſo miraculous a Converſion [d].

The Feaſt, or rather Faſt, appointed by the Church of *England*, in Memory of *Charles* the Firſt, is a publick Reparation of the ſcandalous ſpilling of that unhappy Prince's Blood by his own Subjects, who pretended to judge him, and actually condemned him, and executed their barbarous Sentence. An incredible and unheard of Crime, as a *French* Poet deſervedly calls it [e]! Which however muſt not be charged upon the whole Nation, but chiefly, if not ſolely, upon the moſt audacious of all Traitors, who boldly uſurped, after this Murther, a more deſpotick and dangerous Authority than that which had been overthrown. There is a peculiar Form of Prayers, Leſſons and Collects, ſuitable to the Occaſion, ſet down for that Solemnity, in which *Charles* is called a *Martyr*. It is kept on the 30th of *January*; or if that falls on a *Sunday*, it is deferr'd to the *Monday* following.

Candlemas, or the *Purification* of the bleſſed Virgin, is ſo well known, that we need not enlarge upon it. But it furniſhes us with an Opportunity of introducing the Ceremony of the *Churching of Women*, which is a kind of Purification, and, according to the Preſbyterians, a Remnant of *falſe Judaical Zeal* [f]. Women, after their Lying-in, come to Church modeſtly clad, with their Faces covered [g]: What! ſay the ſame Enemies of, and Carpers at, all the Ceremonies of the Church of *England*, is it out of Shame they hide themſelves, as if they had committed a Crime of Impurity? 'Tis anſwered, that this is done out of Modeſty, and is very decent; whereas it would be wrong if it was done after Lying-in by an unlawful Commerce. However, they kneel at the Choir Door, or near the Communion Table, and in that Poſture recite with the Prieſt a Pſalm agreeable to their Circumſtances; the Prieſt bleſſes them, and recommends them to Almighty God by Prayer: Thanks are rendered to the Lord, and an Offering made. But, ſay ſtill the Preſbyterians, why ſuch ſolemn Thankſgiving on this Occaſion [h]? Is a Lying-in of a more dangerous Nature than Fire, Water, other Sickneſs, and ſo many perillous Hazards we are daily expoſed to? For many Reaſons deduced in an *Engliſh* Book [i] which ſhews, that God himſelf has taken particular Notice of this State of Lying-in Women; that being with Child is accompanied with many Infirmities and Sufferings, not ex-

[b] See *Paſquier* it his *Recherches*, and *Marville* Tom. III. of his *Melanges* pag. 467. Edit. of 1725. who mentions alſo after *Belet* and *Durand*, another Cuſtom borrowed from the *Saturnals*. "The Biſhop, "Canons, and inferior Clergy, meet in the Cloyſters of their Churches, and there Play, Dance, and "ſing *&c.*"

[c] *Tacitus*, Annal. *Lib.* XIII.

[d] *Sparrow*, p. 147.

[e] *Benſerade*, in a Ballad.

[f] *Calderwood*, p. 651.

[g] The covering of the Face is now left off.

[h] *Calderwood*, p. 651.

[i] *L'Eſtrange*, p. 326.

pected to proceed from ſuch Preliminaries; that being brought to Bed is not without great Pains and Danger, nor the Lying-in without Fatigue, Care and Labour. Such are the diſmal Conſequences of original Sin. Add to this the Anxiety of Mind, the numberleſs Pains to be taken in the feeding, bringing up, and inſtructing Children in their Duty: Which made a Poet [k] ſay, though ſomewhat prophanely, that *it is not worth the Trouble to be born.* But God may change thoſe Thorns into Roſes, and therefore it is juſt, and even neceſſary, to give him Thanks for a ſafe Delivery, and beg his Help for the good Education of Children, before the whole Church, and in a ſolemn Manner.

THE *Engliſh* keep Lent; but either do not, or even will not, know the diſorderly Recreations of the *Carnival.* We need not mention in this Place the Antiquity of Lent, or its Value, that it is an humble Imitation of the Faſt of Jeſus Chriſt, and an excellent Preparation to the Communion of *Eaſter*, which therefore no Chriſtian ſhould neglect: The myſtical Signification of it is, that as Chriſt's Sufferings in this World ended, and he entered into his Glory at *Eaſter* [l], the Church has alſo thought fit to appoint our ſpiritual Afflictions, and Works of Repentance, ſhould likewiſe end at that Feſtival. Several other ſuch typical Expoſitions of that Practice, and equally well grounded, might be, and have been, by divers Authors alledged, concerning the Faſt of Lent; one ſhall ſuffice for the preſent. Lent is an Emblem of the Storms, Perſecutions and Troubles we meet with in this Life. *Eaſter* is a Figure of the eternal Repoſe and Happineſs we hope to enjoy in Heaven. Now if any one ſhould wonder that a Faſt inſtituted in Imitation of that of Chriſt ſhould not be kept at the ſame Time in which he faſted, which was about the *Epiphany*; one Reaſon of it, beſides many others which might be aſſigned, is, that our Time of faſting is fixed to the Beginning of Spring, a Time when there is a general Revolution of Humours in human Bodies, when our Blood ferments, our Paſſions are ſtirred up, and the Fleſh is apt to rebel againſt the Spirit: Theſe Difficulties are beſt overcome by Faſting and Prayer: Therefore, ſays St. *Jerom*, as cited by *Sparrow* in his *Rationale on the Common Prayer*, the Time in which we faſt is the moſt convenient.

THIS prodigious Change which is perceived in Spring, not only in human Bodies, but likewiſe in all ſublunary Beings, introduces very patly a ſmall Digreſſion concerning a ludicrous Ceremony obſerved on the Eve of St. *Valentine*'s Day, mentioned in the *Engliſh* Calendar *February* the 14th. " Young People of both Sexes, ſays the " Author of *Memoires & Obſervations*, &c. [m] celebrate, by an ancient Cuſtom in " *England* and *Scotland*, a ſmall kind of Feſtival, (which [n] is a Repreſentation of the " Revival of Nature, and of that *inborn* Deſire of all Animals to encreaſe and multiply their own Species.) An equal Number of each Sex meet, every one writes " their own or borrowed Names on a ſeparate Piece of Paper, they roll up thoſe " Papers, and the Boys take by Lot one of the Girls Names, and the Girls take in " the ſame Manner one of the Boys Names, ſo that each young Woman has a young " Man whom ſhe calls her *Valentine*, and each young Man has alſo a young Woman whom he likewiſe calls his *Valentine*; it often happens, that each has two " *Valentines*, *viz.* the Perſon whoſe Name they have drawn, and that which has " drawn their Name. The whole Company being thus coupled, the young Men

[k] *Regnier Des marais.* See likewiſe *Manilius*, *Lib.* IV. *Aſtron.* But a ſerious Divine will think all thoſe Sayings are prophane.
[l] *Sparrow* in his *Rationale*, p. 92.
[m] *Memoires & Obſervations faites par un Voyageur*, p. 410.
[n] The Words within the *Parentheſis* are not of the Author we cite.

" give Balls and Treats to their *Valentines*, and wear their Names pinn'd either to " their Sleeves, or near their Heart . . . . . Theſe Ceremonies vary in the different " Provinces, or accordingly as the young Ladies require more or leſs from their " Valentines. There is another ſort of *Valentines*, that is, the firſt Woman or Girl " which a Man or Boy meets by chance in the Street, or elſewhere on the Day of " the Feaſt."

ON the firſt Day of Lent [o], or *Aſhwedneſday*, the *Engliſh* Liturgy appoints the Commination to be read, that is, a publick *Denunciation* or Threatning of God's Judgments upon Sinners. After the Morning Prayer, and the ſaying or ſinging of the Litany, as uſual, the Prieſt ſays, " Brethren, in the primitive Church there was " a godly Diſcipline, that at the Beginning of Lent, ſuch Perſons as ſtood convicted " of notorious Sins, were put to open Penance, and puniſhed in this World, that " their Souls might be ſaved in the Day of the Lord; and that others, admoniſhed " by their Example, might be the more afraid to offend. Inſtead whereof, (until " the ſaid Diſcipline may be reſtored again [p], which is much to be wiſhed) it is " thought good, that at this time, and in the Preſence of you all, ſhould be read " the general Sentences of God's Curſing againſt impenitent Sinners, *&c.*" This ſhort Preface being pronounced by the Prieſt at the reading Pew, the Curſes are recited aloud, at each of which the whole Congregation ſays *Amen*. Then the Prieſt exhorts the People to Repentance, and recites ſome Prayers. A Preſbyterian Writer, conſidering that the Curſes are read in the Pulpit, and the Litanies and Prayers at the Reading-Pew, fancies that this is done in Imitation of the Order given to *Moſes* by God, to pronounce the Bleſſings on Mount *Gerizim* [q], and the Curſes on Mount *Hebal*: But this Conjecture has no Foundation, for as an Author of the Church of *England* relates the Affair, there is no myſterious Meaning in that Cuſtom which was introduced, as we may ſay, by meer Chance, and the Reaſon of it unknown [r] to moſt People.

THE Mention of Lent requires our giving an Account of the *Ember Weeks*. The Reader, by what has been ſaid, knows at what Times they are kept, and for what Reaſon [s]; as to their *Engliſh* Name of *Ember Weeks*, it was given to them, " becauſe " our Forefathers, ſays *Bacon*, as cited by *Sparrow*, did eat on thoſe Days Cakes " baked under the Aſhes or Embers, to put them in Mind, that they themſelves " were but Duſt and Aſhes.

AGAIN, the Account we have given of the *Commination* obliges us not to forget the various Sorts of *Excommunications* made uſe of in the Church of *England*. The *leſſer* cuts off from the Communion, thoſe who being duly cited, neglect to give in their Appearance before the Eccleſiaſtical Courts. This Power of Excommunication may be delegated by the Biſhop to any Prieſt of the Church of *England*, joined to the Chancellor of the Dioceſs, who is the firſt Official of the Biſhop. The *greater* Excommunication not only deprives of the Communion, but likewiſe of the civil Rights of ſuing, or being ſued in any Court, Civil or Eccleſiaſtical: And if they who are ſubjected to it, remain obſtinate during the Space of forty Days, the Court

[o] This Day is called *Caput jejunii* by ancient Writers. It is alſo named *Aſhwedneſday*, from the Ceremony of putting Aſhes on the Head of the Faithful, to put them in mind of Mortality, *&c.* See *Sparrow*, p. 93.

[p] See *Sparrow*, p. 233.

[q] *Calderwood* Chap. X. p. 524.

[r] *L'Eſtrange*, Chap. XI. There was, ſays he, no reading Pew, till 1603, which was ſince introduced, that the Prayers might be eaſier heard by the Congregation in large Churches.

[s] See Vol. II. of this Work, about the *Ceremonies of Jews and Catholicks.*

of Chancery iſſues out a Writ to ſeize and put in Priſon the excommunicated Perſon. The Biſhop only can inflict the *greater* Excommunication, but he does not, or ought not, except on thoſe who are convicted of the greateſt Crimes, as Hereſy, Adultery, Inceſt, *&c.* The *Anathema* is the moſt dreadful of all, as it declares thoſe who are under it, to be Enemies of God, and delivered up to everlaſting Perdition. This likewiſe is done by the Biſhop, in the Preſence of the Dean and Chapter, or of twelve other Miniſters. None of thoſe *Cenſures* are pronounced in publick, nor the Abſolution from them, but in the Biſhop's Court.

ON *Maundy Thurſday*, anciently known, at leaſt in the Weſtern Churches, and ſtill called at *Rome* by the Name of *Cæna Domini*, the Kings of *England* diſtribute Alms to as many poor People as they are Years old. They are brought into the banqueting Houſe at *Whitehall*, where a Table is ſet out, and each of them has a Diſh of Fiſh, ſix ſmall Loaves of Bread, one Bottle of Wine, ſome Beer, Cloth for a ſuit of Clothes, or a Gown, Linnen for two Shirts, Stockings, Shoes, and two ſmall Purſes of red Leather, one of which contains as many ſmall Pieces of Silver, the other as many Shillings, as the King is Years old. Heretofore the Feet of thoſe poor People were waſhed, and if the King did not perform himſelf that humble Ceremony, by which ſome other Monarchs in Catholick Countries proudly imitate that Pattern of Humility ſet by Chriſt, the *Grand Almoner* was appointed to do it, as he now diſtributes to them the fore-mentioned Gifts.

THE Account of one Ceremony draws on that of another, ſo we ſhall introduce in this Place the Cuſtom of Curing the King's Evil, which the Kings and Queens of *England* have practiſed, though the *French* Authors pretend, the Kings of *France* only have that Power. The high Dignity of Kings raiſes them much above the reſt of Mankind; yet as we unhappily find by Experience, that they are not always endowed with the heavenly Virtues which ought to ſhine in their whole Conduct, it is ſomewhat ſtrange they ſhould pretend to one of the greateſt of the Divine Prerogatives, that of working Miracles, or curing Diſtempers by a ſupernatural Power. Accordingly this wonderful Privilege is generally attributed to their Coronation, and not to their Perſon. However the Proteſtants cry it down, and there are but few Chriſtians in this Age, of any Communion, who give more Credit to thoſe Cures, or believe them more real, than ſuch as ancient Authors have aſſerted to have been performed by the Hand or Foot [t] of *Veſpaſian*, or by *Pyrrhus*'s great Toe, which was ſaid to cure thoſe whoſe Spleen was diſtemper'd. This Gift of curing the King's Evil has likewiſe been allowed to the Kings of *Arragon*; and *Favin* [u] thinks it belongs alſo to the Kings of *Navarre*. We find moreover that the Kings of *England* cured the Leproſy; that the Kings of *Spain* and Princes of the Houſe of *Auſtria* could caſt out the Devil; make thoſe ſpeak plain who uſed to ſtutter; and heal thoſe who were *Throat-burſten*. *Du May* [w], who relates thoſe Prodigies, ſays, the whole was done without much Ceremony. To take off the Wen under the Throat, they only give, with their own Hand, to the Patient a Glaſs of Water; and kiſs the Stammerer, to looſen his Tongue. Be that as it will, the following Account of the Kings

[t] See *Tacitus*, Hiſtor. Lib. IV.

[u] *Hiſt. of Navarre.* We find alſo in *Marville's Melange's, &c. Tom.* 3. p. 205. Edit. of 1725. that at *Dalat*, a Village in *Auvergne*, "there is a Confraternity of the bleſſed Sacrament, in which they yearly "chuſe a Child to be the King. The Father of him faſts on certain Days every Week from *Eaſter* to the "Feaſt of *Corpus Chriſti*, and does ſome other good Works; on that Feaſt, the Father goes to his Devotions, "and the Son touches for the Evil. But this Cuſtom is now left off."

[w] *Etat de l'Empire d'Allemagne.*

of

of *England* curing the King's Evil is given by the Author of *Memoires & Obſervations, &c.*[x] " King *Edward* the Confeſſor, ſays he, who was canoniſed by *Alexander* the " Third, was the firſt who pretended[y] to cure the King's Evil, by touching thoſe " who were afflicted with it . . . . . *This Opinion* was held, probably without " any Intermiſſion, till the Reign of *William* the Third . . . . . The *Engliſh* had, " and may ſtill have, great Faith in this Anodyne Remedy. Towards the End of " King *James* the Second's Reign . . . . . a great Number came from all Parts of " the Kingdom in order to be touched. The King hearing of it, was ſo good as " to ſay he would perform that Ceremony oftner, and to ſet the Days on which he " was to touch. I was preſent at the laſt. His Majeſty was ſeated in an Arm " Chair, raiſed two or three Steps in one of the Rooms at *Whitehall.* Father *Peters* " in a Band and long Cloak ſtood at his Right-Hand. Some Prayers being firſt ſaid, " the Yeomen of the Guard made the ſick, or pretending to be ſo, file off one by " one (the Author ſays in the Margin that there were about three hundred) through " a narrow Paſſage railed in, which led to the King. Each ſick Perſon . . . . . " knelt in his Turn before the King, who with both his Hands ſtretch'd out, " touched their Cheeks. The Jeſuit, at the ſame Time, put upon their Neck a " String of white Tape, to which hung a gold Medal, and ſaid ſome Words, equiva- " lent, I ſuppoſe, to thoſe ſaid in *France, The King touches, let God heal you.* This " was done in an Inſtant, and to prevent the ſame Perſon from coming twice, and " getting another Medal[z] by that Cheat, other Guards led them away and watched " them till the Ceremony was over. When the King was tired with ſtretching out " his Arms, and touching their Cheek or Chin, Father *Peters* preſented only the " String to be touched by his Majeſty; in which Caſe the healing Power paſſed " from the Hand to the String, from the String to the Clothes, from the Clothes to " the Skin, and from thence to the Root of the Evil. Thoſe who had been touched, " and were really diſeaſed were put into the Hands of Phyſicians; thoſe who only " came for the Medal wanted no Remedies."

GOOD FRIDAY is appointed, in the *Engliſh* Liturgy, as a Faſt, to be kept moſt ſtrictly, for the Love of *Jeſus Chriſt*, crucify'd on that Day. The following *Saturday* is likewiſe a Day of Humiliation and Abſtinence. The Devotion of *Eaſter* Day brings with it great Comfort to the Faithful, and even Joy. The Goſpel, the Epiſtle, Collects, and Anthems contain all the Motives which ought to inſpire with it a true Member of the Church of *England*, which deſires, ſays *Sparrow*[a], that the Faithful after the Tears and Faſts of *Good Friday* and *Eaſter* Eve for the Death of our Saviour, ſhould be refreſhed on that Feſtival, and filled with Joy. The ſame Author tells us, that *Monday* and *Tueſday* are joined to *Eaſter Sunday*, as Part of that Solemnity, and in order to its being kept with more Splendor: He adds, that it was heretofore called the *Queen of Feaſts*; and the Paſſage which he cites out of St. *Ambroſe* ſeems to mean, that all the Time betwixt *Eaſter* and *Whitſuntide* ought to be a *continual Feaſt.* This muſt not be underſtood ſo literally as to conclude, that it ought to be ſpent in Mirth and Diverſion: True Chriſtians are all well appriſed that there are two Sorts of Joy: But we cannot help finding Fault with a Paſſage of *Tertullian*, cited by *Sparrow* in the ſame Place, as being very inſignificant, *viz. That all the Feaſts of*

[x] P. 116.
[y] It ſhould be, *who they pretend has cured.*
[z] Each Medal, ſays the Author, is worth about two Crowns, or ten Shillings, it was then called *an Angel.* King *William* the Third converted to other pious Uſes the Fund ſettled for thoſe Medals.
[a] *Rationale*, p. 105.

the Heathens put together did not come up to that of Eaſter, that great and ſolemn Feſtival of the Chriſtians. All that this Bombaſt amounts to is only, *that Worſhip paid to the Devil, is not ſo good as that which is paid to God.* How can this be ſeriouſly ſaid to prejudiced or obſtinate Heathens, who to be ſure would never grant that they worſhipped the Devil? The ſame Biſhop *Sparrow* [b] takes Notice, that in the fifty Days of *Joy*, from *Eaſter* to *Whitſunday*, the Faithful are not to kneel, that Poſture denoting Affliction; but muſt pray ſtanding, as on *Sundays*, to ſhew their Joy. The Ancients have handed down to us many ſuch important Reflections. But it will appear more eſſential, to ſuch of our Readers, who are deſirous to know the true Reaſons of Church Ceremonies, to let them know, that the Time of giving Baptiſm to thoſe of riper Years, (which in the Primitive Church was very common, by Reaſon of the numerous Converſions from Paganiſm to Chriſtianity) being fixed to the Eves of *Eaſter* and *Pentecoſt*, thoſe Feaſts and the following Days were ſpent by the Faithful in Joy, in Prayers, and Thankſgivings, and the newly baptized all that Time came to Church in white [c] Clothes, lighted Tapers being carried before them. In ſubſequent Ages, few were baptized, except Infants, but the above-mentioned Solemnities were ſtill kept up, though the Occaſion had in ſome Meaſure ceaſed.

BY the wording of the Collect for the third *Sunday* after *Eaſter*, in which God's Grace is deſired for thoſe who *are admitted into the Fellowſhip of Chriſt's Religion*, &c. The Church of *England* ſeems to commemorate that ancient Cuſtom of Baptiſm; whereas the Collect for the fifth *Sunday* is a Preparation towards receiving the Comforts of the Holy Ghoſt: This *Sunday* is called *Rogation Sunday* in the Church of *England*, by reaſon of the three following Days, in which ſome faſt; though it be not expreſly commanded in their Church. The Litanies and Prayers ſaid on thoſe Rogation Days are to draw down God's Bleſſing on the Fruits of the Earth. A great Enemy to all the religious Cuſtoms of the Church of *England* [d] relates a Fact which we cannot ſay is generally true, *viz.* that in the Country they go in Proceſſion about the Fields, not with ſo much Ceremony as is done in Catholick Countries, yet in ſuch a Manner, that this Author calls it *a Remainder of Popery and Paganiſm.* The Church of *England*, ſays he, makes a *Luſtration* or *Purification* of their Fields, by ſinging Pſalms, the great Litany, and ſuitable Prayers. The Prieſt, who goes at the Head of the Proceſſion, is accompanied, as with the Catholicks, by a great Throng of Country People, and other devout Perſons, who either out of Zeal, or out of the Intereſt they have in a good Crop, are willing to take Part in this *Country Devotion.*

WE ſhall ſay nothing of the Aſcenſion, only that, according to *Sparrow* [e], the Collects, Prayers and Leſſons are excellently adapted to the Subject, and include many Figures and Allegories [f] on which we muſt repeat what has been ſaid before [g] in this Work (without thinking ourſelves wanting in the profound Reſpect due to our ſacred Religion) that if the *Indians* were to judge of our Underſtanding by our typical and myſtical Expreſſions, they would think ſome of our Notions as abſurd as we take theirs to be; becauſe we are reſolved to take in a literal Senſe what they would certainly pretend is only ſaid allegorically of their Gods, their familiar Spirits, or other pretended Myſteries of their Religion.

[b] *Rationale*, p. 111. and 113.
[c] The *Sunday* which we call *Low Sunday* in Oppoſition to *Eaſter Sunday*, which is *the High or Great Sunday*, is called in *Latin*, *Dominica in Albis*, becauſe thoſe white Clothes were left off on that Day.
[d] *Calderwood*, above-cited, p. 523.
[e] *Rationale*, p. 125.
[f] The ſame, p. 120, and following.
[g] Vol. I. towards the End of the Supplement in the ſecond Part.

THE *Sunday* after the Aſcenſion, and the following Days, are called *Expectation Week*, becauſe the Apoſtles expected the fulfilling of our Lord's Promiſe, to ſend them a Comforter. The Day of Pentecoſt is called *Whitſunday*; either from *white*, becauſe the new baptized wore white Garments, as an Emblem of that heavenly Light which the Holy Ghoſt infuſes into the Hearts of the Faithful; or rather as *L'Eſtrange* explains it Chap. v. p. 146. from the *French* Word *huit*, corruptly pronounced, becauſe that is the eighth *Sunday* after *Eaſter*.

THE 23d of *April* is the Feaſt of St. *George* the Martyr, (who was honoured in Catholick Times as Patron of *England*) and is remarkable for the Proceſſion of the Knights of the *Garter*. We muſt therefore give our Readers ſome Account of that Order. The Origin of it is too well known to need any further Mention of it, we ſhall only relate what is ſaid of that Knighthood, by the Author of [h] *Memoires & Obſervations*, &c." "*Edward* the Third was the Founder of it, he put it under " the Protection of St. *George* Patron of *England*. The Number of Knights is fixed " to twenty five, reckoning the King, or Sovereign, for one. They wear from the " left Shoulder to the right Side a large, deep blue Ribband, to which hangs the " Figure of St. *George* fighting with the Dragon; the Garter is wore on the left " Leg under the Knee, and has theſe Words embroidered on it: *Honi ſoit qui mal* " *y penſe* . . . . . The Chapter of the Order is uſually held at *Windſor*, and the " Knights are inſtalled in the Chapel belonging to that Caſtle . . . . . That Dignity " is conferr'd on thoſe of the prime Nobility. Yet if any private Gentleman becomes " illuſtrious by ſome great Atchievements, or is in high Favour with the King, he " may, without being made a Peer of the Realm, have that Title beſtowed upon " him . . . . . When the King makes a Knight, the Perſon to be made kneels, " the Prince touches his left Shoulder with a naked Sword, and ſays, or rather uſed " heretofore to ſay to him, *Be a Knight, in the Name of God. Advance, Knight.*" We muſt take Notice by the by, as the ſame Author does, *that the Word Noble is uſed in a much more limited Senſe in* England, *than in* France; the Proofs of which may be ſeen in his Book under the Title *Nobility*; as alſo on the Difference between *Knight Baronet*, *Knight Banneret*, *Knight Batchelor*, and *Eſquires*, under the Title *Knights*. There is alſo a much inferior Claſs of Knights, called *Knights of the Bath*, inſtituted by *Henry* the Fourth, and are forty ſix in Number. They were called of the *Bath*, becauſe the Eve before their Admiſſion they put on the Habit of an Hermit, watch'd all Night, and bathed themſelves. This Order was extinct, but King *George* the Firſt renewed it, and raiſed it to a much higher Rank than it uſed to be. The Ribband which they wear is red.

THE greateſt Exploit attributed to St. *George*, Patron of *England*, and his moſt valiant Deed, is his overcoming the *Dragon*. The *Engliſh* Legends, which are as numerous, as voluminous, and as full of extraordinary Events, as thoſe of any other Nation, give an Account of this Saint, of which the Author of *Memoires*, &c. [i] has made an Abſtract: Even that is too long to be inſerted in this Place, and we ſhould, no doubt, ſpoil it if we pretended to abridge it. No Romance equals it; and we may boldly ſay, that the Dragon, which next to St. *George*, is the *Hero* of it, excels by far all the Dragons, which have made any Figure in ancient Chronicles, either Chriſtian, or Heathen. Some Dragons have been mentioned in *France*, but they were more eaſily defeated, and with leſs Ceremony, than was required to overcome

[h] P. 54. and following.
[i] P. 214. and following.

this

this *Lybian* [k] Dragon; or any other killed in *Greece*, or in the Eaſt. St. *Romanus*, for Example, from whom the Archbiſhops of *Roan* in *Normandy* have received the Privilege known there by the Name of the *Fierte*, made Uſe only of his Stole, to get the better of the Dragon which infeſted [l] the Country adjacent. The Saint put it about the Serpent's Neck, ordered a Malefactor condemned to Death, whom he had taken as a Witneſs of that bold Undertaking, to lead it into the Town, where it was burnt in the Preſence of all the Inhabitants. The Dragon's Death ſaved the Criminal's Life, who obtained a Pardon: And in Order to keep up the Memory of this Deliverance, every Year on Aſcenſion Day a Criminal, condemned to Death for what Crime ſoever, is delivered, on Condition that he lends a helping Hand to carry in Proceſſion the Shrine, which they call the *Fierte* [m] of St. *Romanus*. The Particulars of this Ceremony may be ſeen in the following Note [n].

TRINITY

[k] The *Engliſh* Legend ſays, this Victory was obtained by St. *George* in *Lybia*.

[l] Known by the Name of *Gargouille*.

[m] *Fierte*, from the *Latin* Word *Feretrum*, a Coffin.

[n] An old Book, which is very ſcarce, printed at *Paris* 1611, under the Title of *Plaidoyers & Reponſes concernans le Privilege de la Fierte Saint Romain*, gives the following Account, p. 20, and following. "St. *Owen*, Chancellor of *France*, ſucceeded St. *Romanus* in the See of *Roan*, and to perpetuate the Remembrance of this miraculous Deliverance (from the Dragon) and put the Faithful in Mind yearly to renew their Acknowledgments for ſo great a Benefit, by Prayers and Thankſgivings, obtained of King *Dagobert*, in favour of the Archbiſhop, Dean, Canons, and Chapter of *Roan*, Leave and Power to chuſe yearly in their Chapter, on the Day of the Aſcenſion of our Lord, what Priſoner ſoever, and for whatſoever Cauſe he might be detained, and to deliver him from Goal, and obtain his being intirely acquitted, and never proſecuted for any Crime committed before. This Privilege has often been confirmed by the Kings of *France*, and has been enjoy'd by the Archbiſhop, Dean, Canons, and Chapter of *Roan*, fully, peaceably, and without any Oppoſition. Since . . . . . not one Year paſſed without their delivering a Criminal out of Priſon . . . . . (p. 23.) except in Caſes of High Treaſon: And as no Priſoner had been delivered by them, whilſt *Richard* King of *England* and Duke of *Normandy* was himſelf detained, they got Leave to ſet two at Liberty the Year following. So inviolably has that Privilege been kept, that no Accident whatever could interrupt this Prerogative of the Chapter, not even the Captivity of a King, who was their Duke and . . . . . Lord . . . . . (p. 25.) The Criminal is always delivered in publick; in the Preſence of all the Town, and with great Solemnity. Thirteen Days before the Feaſt of the Aſcenſion, four Canons and four Chaplains wearing their Surplices and *Amiſſes*, their *Uſher*, or *Verger*, going before them, proceed to the Great Chamber of the Parliament, and to the Bailiff's Court, and Court of Aids, where they ſummon and charge the King's Officers to ſtop, and cauſe to be ſtop'd, all further Proceedings againſt any Criminals detained in the King's Priſons, till their Privilege has had its full Effect. On *Rogation Monday* two Canons in Prieſtly Orders go to the Priſons, accompanied by two Chaplains, the Verger of the Chapter, and a Notary, who is alſo a Prieſt; they receive there the Depoſitions of thoſe who lay claim to partake in the Privilege; this they are employ'd in till the Day of the Aſcenſion; on which the Priſoners are re-examined, and asked whether they perſiſt in their Confeſſions, or have a mind to add any thing to them: This being done, about ſeven in the Morning of the ſame Day, all the Canons who are Prieſts meet in the Chapter-Houſe, call on the Holy Ghoſt to direct them in their Choice, and ſolemnly ſwear, that they will not reveal any Part of the Depoſitions of the Criminals . . . . . The Depoſitions are read, they pitch upon the Priſoner to be delivered, write his Name on a Paper ſealed with the Chapter's Seal, and ſend it by a Chaplain in his Surplice and Amiſſe to the Parliament, which is met . . . . . to expect their Nomination, and having received it, form a Decree, which orders, that the Priſoner choſe by the Chapter ſhall be delivered up, to enjoy the Privilege of St. *Romanus*'s Shrine, he and his Accomplices . . . . . they are accordingly ſet free and out of Priſon, the Depoſitions of all the other Criminals are burnt upon an Altar in Sight of all the People. Then the Proceſſion begins, in which the Dragon, under St. *Romanus*'s Feet, is carried on a long Pole (P. 36. of the *Defence de la Fierte*.) The Shrine of the Saint is alſo carried. The Priſoner newly delivered, bare-headed, bears the firſt Supporter; and thoſe who have been ſet at Liberty the ſeven preceding Years help to carry it, each holding a lighted Taper in his Hand. The Proceſſion ended, Maſs begins, during which the Priſoner kneels before each Canon, begs Pardon for his Crime, and is exhorted by them to Repentance and Amendment of Life . . . . . After Maſs the delivered Criminal is brought to the Houſe of the Maſter of St. *Romanus*'s Confraternity, where, though he ſhould be never ſo poor, he is feaſted with the utmoſt Magnificence. Next Morning he appears before the Chapter, and, kneeling in the Preſence of the whole Congregation, he is reprimanded according to the Heinouſneſs of his Crime, by one of the Canons deputed for that Purpoſe, and put in mind of giving Thanks to God, to St. *Romanus*, and to the Chapter: Finally, having engaged himſelf by a ſolemn Promiſe, to come himſelf, or ſend another, each of the ſeven following Years, with a lighted Taper, to the Proceſſion, he goes to Confeſſion to the Penitentiary of the Cathedral, and receives the Abſolution of his Sins." . . . . . This Ceremony is blamed by many, as abuſive, whilſt others pretend to juſtify it by old Cuſtoms practiſed in Antiquity, and chiefly by that mentioned in the Goſpel, of delivering a Priſoner at the Feaſt of the Paſſover. However it certainly is not ſo much againſt the Honour of our Religion, as that dangerous Privilege of Places of Refuge, which in ſome Countries ſkreen from Juſtice an infinite Number of profligate Criminals, to the everlaſting Shame of the Clergy, who by condemning and puniſhing the *Violation of ſuch Immunities*, as the worſt of Crimes, authorize, in ſome Meaſure, even thoſe Diſorders which are moſt prejudicial to civil Society, and encourage them by the Hopes of Impunity. One of the Authors of the Collection out of which this

TRINITY *Sunday*, and the Feaſts conſecrated to the Memory of St. *Barnabas*, St. *John the Baptiſt*, and of the Apoſtles, furniſh us with no particular Ceremony worth Notice. The Birth and Reſtauration of *Charles* the Second, and other ſuch Days, though they have proper Offices appointed to be then performed in Churches, yet the Devotion on thoſe Days, as we have ſaid before, does not conſiſt ſo much in Acts of Piety, as in Exceſs of Jollity: 'Twould therefore be quite foreign to our Purpoſe, to give an exact Deſcription of the various Irregularities committed on thoſe Anniverſaries; of which it may truly be ſaid, that the Character and Genius[o] of every Nation appears then in its proper Colours. The impetuous and head-ſtrong *Engliſh* drown their natural Melancholy in large Glaſſes of Rum or Brandy Punch, of ſtrong Ale or Beer of their own Growth, or thick heavy Port: The heavy *Germans* give Way to the natural Pleaſure they find in ſwallowing exceſſive Quantities of Wine, and are apt to take Fire on the leaſt Suſpicion of an Affront: The *Dutch* with a cold Indifference are bare Witneſſes of the Diverſions of others, or with a Pipe in their Mouths, ſullenly think on their own Intereſt, about which they are as much concerned, on the Holiday, as in the moſt nice Circumſtances of their Dealings. The *Frenchman*, lively and gay, is more delighted with a ſudden Flaſh of Mirth, than with good Succeſs in the moſt ſerious Affair; with the Levity and Fickleneſs of a Butterfly, leaves one Diverſion to purſue another, and is as little ſerious and attentive in his Pleaſures as in his greateſt Concerns. The *Engliſh* Liturgy has appointed a Feaſt to be kept in Honour of St. *Michael* and all the Angels (for it is not appropriated to St. *Michael* only) becauſe they are God's Miniſters on Earth[p], fight for us againſt Satan, *and repreſent our unhappy State before the Throne of Grace:* It has the Name of St. *Michael*, becauſe that holy Archangel was the tutelar Angel of the *Jewiſh* Church, and performs now the ſame Function in Regard to the *Chriſtian Church:* By which laſt Words the Author whom we cite means to be ſure chiefly, if not only, the *Church of England*, being himſelf of that Communion. The Preſbyterians pretend that ſuch a Feaſt opens the Way to a ſuperſtitious Worſhip of the Angels: Beſides, who has told them, ſays *Calderwood*[q], that St. *Michael* is not Jeſus Chriſt himſelf? The Collect for that Day begs of God to *grant that the holy Angels may ſuccour and defend us on Earth*; the Epiſtle contains the Account, hiſtorically or allegorically related in the

Note is taken, ſpeaking of this Proceſſion, ſays, "that it preſents to the View of the People a greater Monſter than the Dragon himſelf . . . . . a Man . . . . . loaded with Crimes, reſcued out of the Hands of Juſtice, to procure him an Impunity, by which the People preſent are told, as one may ſay . . . . . that if any of them has a Mind to commit ſuch Enormities, he may freely put them in Execution, without Fear, *&c.*" The laſt mentioned Author (p. 63, and following) attacks boldly this Miracle, and the Time which is aſſigned to the Saint who wrought it. The Reaſons he alledges are ſtrong, at leaſt they appeared convincing to the *Great Council*, as may be ſeen in their Regiſter (p. 132, and following.) The Defence produced by the Chapter of *Roan*, to uphold the Privilege of St. *Romanus*'s Shrine, is weak, and wholly made up of thoſe ſophiſtical Arguments, which Bigots are apt to miſtake for ſolid Reaſons: It contains but one Thing worth Notice, taken from *Durandus*'s *Rationale*, where ſpeaking of the Rogations, he ſays, that in his Time a Dragon was carried in Proceſſion, *the Tail of which on the two firſt Days was very much ſwelled, and the End of it raiſed high, as an Emblem of the proud and deſpotick Power of the Devil over Mankind under the Law of Nature, and that of Moſes; but on the third Day the Swelling was gone, and the Tail hung down, to ſhew that the Devil had loſt moſt of his Power under the Law of Grace, of which the third Day of Rogations is a Repreſentation.* The curious Reader may find more Particulars concerning this Shrine and Dragon in the *Recherches de la France*, by *Paſquier*, *Lib.* IX. Chap. XLII. To this Story of the Dragon overcome ſo happily by St. *Romanus*, we muſt add, by way of Amuſement and Diverſion, that St. *Quirinus* defeated another, with no other Arms than the Stole of St. *Nicaſius*; and that St. *Donatus* a Biſhop in *Epirus* killed one alſo by the Sign of the Croſs; but this laſt Dragon, to which no other Dragon mentioned by Chriſtians and Pagans, no not even *Hercules*'s *Hydra*, can be compared, was of ſuch a prodigious Weight and Size, that no leſs than ſixteen Oxen were required to drag it to the Place of Execution, for it was actually burnt with all due Formalities; and ſure it was no more than it juſtly deſerved, having done ſo much Miſchief.

[o] See *Apuleius de Deo Socratis.*

[p] *Sparrow*, in his *Rationale*, p. 153.

[q] *Calderwood*, p. 479, cites ſeveral Paſſages of the Fathers to that Purpoſe.

Apocalypſe, or Revelation, of the Battle fought by St. *Michael* and his Angels againſt the Dragon (called the Devil and Satan) and his Angels.

THE fifth of *November* is too well known by the Names of *Gun-Powder-Treaſon*, and of *The Popiſh Conſpiracy*, to need any further Mention in this Place. The Collect of St. *Andrew* does not ſpeak of his Martyrdom, which according to an ancient Tradition, witneſſed by ſeveral Martyrologies, he ſuffered on a Croſs. As to the Feaſt of All-Saints, every one knows 'tis only a Commemoration of them all together, leſt ſome ſhould be forgot, and deprived of their due Honour. " We ſhould find it too " painful and laborious a Taſk, ſays *Sparrow*[r], if we were obliged to celebrate the " Memory of each particular Saint, upon whom God has beſtowed his Grace; yet as " in theſe particular Feaſts we may juſtly be thought to have omitted ſome of our " Duty, the Church has appointed a Day for them all at once, to repair our former " Neglect."

AT the Beginning of the Reformation, the Church of *England* celebrated the Feaſt of St. *Mary Magdalene* on the 22d of *July*; but the laſt Reformers have left it out with the Collect, under Pretence, that it was uncertain whether *Mary Magdalene* was the ſame as the Siſter of *Lazarus*, or which of the two was honoured on that Day. But a zealous Aſſerter of Feſtivals would have found no Difficulty of honouring both on one and the ſame Day: However many other Saints are in the *Engliſh* Calendar, without any proper Office in the Liturgy.

To the foregoing Account of the Feſtivals we muſt beg Leave to add a few Remarks. Religious Worſhip ought to be publickly performed, but if Churches are wanting, the Rubrick, and common Senſe informs us, it muſt be done in private, rather than omitted. We have already mentioned another Rubrick, by which the Prieſt or Miniſter is ordered to be in a Surplice when he officiates, and in a Cope at the Communion Service in Cathedral[r] or Collegiate Churches: " There is another " Charge given to the Rectors of Pariſhes, or their Vicars, to inſtruct all the Chil- " dren of their Diſtrict, and to examine them about the Catechiſm, every Sunday " and Holiday, at leaſt for the Space of half an Hour before the Evening Prayer." The Divines of the Synod of *Dordrecht* ſay, that *Hereſies are broached for Want of due Inſtruction:* But, as *Hereſy* is one of the moſt equivocal Words uſed in religious Diſputes; and often has no other Meaning, but the not approving ſome Explanations which the ſtrongeſt Party has embraced; the ſaid Divines might have ſaid as truly, *that Hereſy is a Want of Submiſſion to the moſt authorized Syſtem of Divinity:* One may proceed ſtill further; there are in all Communions ſome People hard to pleaſe, they take Notice that all the Works of Men are liable to many Imperfections; they do not eſteem the various Syſtems of Religion to be ſo many Oracles of the Holy Ghoſt; they are of Opinion, old Notions, and Doctrines eſtabliſhed by a long Preſcription, may be rectify'd, or ſet in a clearer Light; they often, by Conſequence, endeavour to explain what they imagin ought to be cleared up: And, as what was once new, has taken a deep Root, and is grown venerable by Antiquity, their new Tenets or Explications ſeldom fail to meet with Contempt, to become odious, and to be looked upon as a wicked Attempt upon Religion. A Man ſo diſpoſed, of what Sect ſoever he be, may eaſily be induced to think, *that Inſtructions, and clearing up of Difficulties, occaſion Hereſies.* However an Author of the

[r] *Sparrow* in his *Rationale*, p. 153.
[r] *Sparrow* in his *Rationale*, p. 248.

Church of *England* finds Fault with the Preſbyterians [t] for deſtroying all the Advantages of Catechiſms, and pulling down the Authority of Inſtruction, by their Sermons; and it muſt be owned, that Sermons are to this Day, as they were then, the chief Act of Calviniſtical or Preſbyterian Devotion; no doubt, becauſe it is leſs difficult or troubleſome than any other, both to the Preacher and to his Hearers. The Auditory is agreeably entertained with the Ornaments and rhetorical Figures of the Sermon; and the Miniſter is delighted to be thought an Apoſtle, by ſome Bigots, for the exact Diſpoſition of the Parts and Graces of his Diſcourſe. This pleaſing Piece of Godlineſs becomes habitual, and inſpires thoſe Perſons with that preſumptuous Confidence, with which Chriſt ſo often reproaches the Phariſees: A Preſbyterian, or Calviniſt, who has been preſent at five or ſix Sermons in a Week, is ſo proud of his Merits in the Sight of God, that he thinks himſelf qualified and commiſſioned to decide without Appeal to the Religion of any Man, who has heard but one Sermon on a *Sunday:* This Self-Conceit entitles him, he fancies, to ſpeak ill of all thoſe he has ſeen at Church, and whoſe every Geſture he has pry'd into with a *Saintly* Curioſity. After all, this holy Exerciſe is not always perform'd with outward Regularity and Decency; the Faults which a *Roman* Author [u] of bright Parts finds with thoſe who went in his Time to hear the famous Orators plead at the Bar, are exactly the ſame which are daily committed in our Churches.

BUT we muſt give to the Preachers of the Church of *England* the Praiſe which they deſerve. Their Diſcourſes are inſtructive and edifying, they neither make Uſe of thoſe bold Strokes of Rhetorick which ſtunn the Auditory without perſuading it, nor of thoſe light delightſome Flouriſhes, which amuſe, without drawing the Attention. They enforce Goſpel Truths with an Evangelical Simplicity, as being in themſelves ſo bright and full of Light, as to want no borrowed Gloſs, no foreign Luſtre. The preſent Cuſtom of baniſhing from Chriſtian Sermons what may juſtly be called *Religious Quackery*, which is in Vogue amongſt the Miniſters of the Church of *England*, is ſo commendable, that we cannot but wiſh it may be laſting, and ſpread itſelf through all Chriſtendom. We have likewiſe mentioned before, as worthy of Notice, that the Preachers in *England* are allowed to read in the Pulpit their Sermons, (and even thoſe compoſed by others). Other Countries are not ſenſible of the Conveniency of this Practice, and there are many Places where the Calviniſt Inhabitants conſtantly and unanimouſly prefer to it nonſenſical Bombaſt, pronounced with a bold Air, and a peremptory Tone; myſtical canting Gibberidge ſounds to them as St. *Paul*'s heavenly Doctrine; they are quite raviſhed by contradictory and ſelf-belying Speeches, and miſtake for the Effect of an Apoſtolical Zeal, the Trouble and Labour in collecting ſo many Abſurdities, and the Delivery of them. The Preſbyterians are not backward in retorting ſuch Compliments upon the Church of *England*'s Ceremonies [w].

Religious

[t] *L'Eſtrange* in his *Alliance*, &c. Chap. iv. p. 97.

[u] *Pliny*, *Lib.* I. *Epiſt.* XIII.

[w] *Calderwood*, in his *Alta. Damaſc.* Chap. x. p. 455. and following, loudly complains, that Preaching, which he pretends ſhould be the moſt eſſential Part of the Liturgy, is but the leaſt Part of the *Engliſh* Service: But he injuriouſly aſſerts, that few of the Church of *England* Miniſters are able to preach *(imò nec pleriſque locis magis aptus eſt ſacerdos Anglicanus ad concionandum quam aſinus ad Lyram.)* But if it was ſo in his Time, the Caſe is much altered ſince. He proves at large that Preaching is the eſſential Duty of a Biſhop, that 'tis as neceſſary, as Food to thoſe who are ſtarved with Hunger: A Child of ten Years old may perform the whole Liturgy; it is only an Abſtract of the Papiſts Maſs-Books and Breviaries, freed from many Superſtitions, but with no other Merit but that of being leſs tireſome: The reading of Homilies is not a right Method of diſpenſing the Word of God. *Non eſt illud verbum Dei rite ſecare, homiliam legere.* He goes on, and condemns the Repetition of the ſame Prayers by the People after the Prieſt; ſometimes aloud, ſometimes in a low Voice; now kneeling, then ſtanding. The Litanies he calls a *ſuperſtitious Tautology*, and ſays they

Religious Cuſtoms of the Church of ENGLAND, in the Adminiſtration of Sacraments.

WE ſhall begin with the Communion; and, without entering into the particular Meaning of the Word, or the Idea which it imprints in the Mind, give a plain Account of the Manner in which it is given. " So many as intend to " be Partakers of the Holy Communion ſhall ſignifie it to the Curate . . . . . the " Day before. And if any of them be an open and notorious Ill-Liver, or have done " any Wrong . . . . . ſo that the Congregation be thereby offended, the Cu- " rate . . . . . ſhall . . . . . adverti ſe him, that he preſume not to come to " the Lord's Table, until he has openly declared himſelf to have truly repented and " amended his . . . . Life . . . . and that he has recompenſed the Parties to whom " he has done Wrong . . . . Thoſe between whom he perceives Malice or Hatred " to reign, muſt be reconciled: Or if one . . . . . be content to forgive . . . . . " and the other will not . . . . the Miniſter ought to admit the Penitent . . . . . " and not him that is obſtinate . . . . but give an Account to the Ordinary . . . . " who ſhall proceed againſt the offending Perſon." Such are the preſent Times, that an outward Profeſſion of Faith or Repentance muſt be admitted as a ſufficient Proof, and that in all Chriſtian Countries; the Miniſters of the Church are not Apoſtles, or able to dive into the Secrets of the Heart; and the Church is not freed from bad Members by the Trial of Perſecutions: Theſe Preliminaries are commendable, and not a meer Ceremony, unleſs Hypocriſy, which often diſguiſes moſt Acts of Religion, ſhould make it ſuch.

THE Altar (for this Name is often given by thoſe of the Church of *England* to the Communion Table) ought to have a fair white Linnen Cloth upon it; (we uſe the very Words of the Book of Common-Prayer) and to ſtand in the Body of the Church, or in the Chancel, where Morning and Evening Prayers are appointed to be ſaid. At all other Times the ſaid Table is covered with a Silk Carpet and ſet in a decent Place *Altar wiſe*. This Order of the *Engliſh* Church is very offenſive to the Preſbyterians [x]; but it would no doubt ſeem tireſome to the Reader, if we ſet forth their Objections againſt it. The Prieſt, ſtanding at the North Side [y] of the Table, ſays the Lord's Prayer with a Collect, then rehearſes diſtinctly the ten Commandments, after each the People kneeling ſay, *Lord have Mercy upon us, and incline our Hearts to keep this Law.* This is followed by a Collect for the King, which the Prieſt ſays ſtanding [z], the Collect of the Day, the Epiſtle [a] and Goſpel [b], at which laſt the People ſtand, as they do likewiſe at the ſinging or reciting the *Nicene* or *Conſtantinopolitan Creed*, which is done immediately after the Goſpel. Then the Curate declares unto

are againſt the Inſtitution of Chriſt; the ſaying of various Collects at certain Diſtances, are not equivalent to a continued Prayer; the appointing ſet Days for the Litanies, ſtanding at the Goſpel, ſitting at the Epiſtle, bowing to the Name of Jeſus, kneeling at the Communion; in a Word, all the Ceremonies of the *Engliſh* Church are criticiſed and turned into Ridicule.

[x] *Calderwood*, p. 529.

[y] Why at the North, and not at Weſt or South? ſays *Calderwood*, in the ſame Page. *L'Eſtrange*, p. 166. ſays, it is by Way of Oppoſition to the Catholicks, who turn to the Eaſt. We hope the Reader will be ſatisfied with this Reaſon; at leaſt *L'Eſtrange* gives no other.

[z] Standing is a Mark of Authority: The Prieſt has God's Miſſion to declare his Will, to publiſh Peace and Reconciliation to the Faithful. *Sparrow*, p. 16.

[a] The Epiſtle, ſays *L'Eſtrange* in *Alliance*, p. 167. repreſents the old Law; therefore it ought to be ſaid before the Goſpel.

[b] At the mentioning the Word *Goſpel* the People and Clergy ſing *Glory be to God*, &c.

the

the People what Holidays and Faſting-Days are in the Week following to be obſerved; and, if Occaſion be, publiſhes the Bans of Matrimony, reads Briefs, Citations, and Excommunications, and nothing is proclaimed or publiſhed in the Church during the Time of divine Service but by the Miniſter, nor by him any thing but what is preſcribed in the Rules, or enjoin'd by the King, or by the Ordinary of the Place.

THEN follows the Sermon, concerning which we ſhall only take Notice, that by a Canon or Conſtitution [c] publiſhed by Queen *Elizabeth*, the Preacher is ordered to ſay no more than what is conformable to the Holy Scriptures, and what Catholick and Orthodox Fathers and Biſhops of ancient Times have publiſhed in their Writings, agreeable to the Doctrine contained in that divine Book. But Chriſtians, whoſe Faith is over-burthened with Controverſies, and different Syſtems of Divinity, may well aſk, where this Conformity with Holy Writ may be found, or in what it conſiſts? This is therefore one of thoſe arbitrary and equivocal Notions, of which we muſt hope Chriſt himſelf will one Day, by his ſole Authority, determine the true and genuine Senſe. The Sermon or Homily being ended, the Prieſt returns to the Table, and begins the ſecond Part of the Communion Service, which is called Offertory, ſaying one or more Sentences of Scripture, all adapted (ſays [d] *Calderwood*, with a malicious Sneer, ſo common to all Parties) to excite the Faithful to give liberally to the Poor. The ſame Author ſeems inclined to cenſure alſo the Alms which are for the Support of the Miniſters themſelves, and by the Regulation made in 1536 are given four times a Year [e]. Whilſt theſe Sentences are read, the Deacons, Church-wardens, and other fit Perſons, appointed for that Purpoſe, receive the Alms for the Poor or other Devotions of the People in a decent Baſon, to be provided by the Pariſh, and reverently bring it to the Prieſt, who humbly preſents it, and places it upon the Holy Table. "And when there is a Communion, ſays the *Rubrick*, "the Prieſt ſhall then place upon the Table ſo much Bread and Wine as he ſhall "think ſufficient." This ſeems to ſignify, that there may be a Communion Service without Communicants: We ſhall enquire into this hereafter. The Offertory being over, the Prieſt prays *for the* whole State of the Church Militant here on Earth. This Prayer is different at this Time from that which was in uſe under [f] *Edward* the Sixth, and contained a Commemoration of the bleſſed Virgin, and of the Saints, with a kind of Prayer for the Dead; all which are now left out. "When the Miniſter "gives Warning for the Celebration of the holy Communion (which he ſhall always "do upon the *Sunday* or ſome Holiday immediately preceding) after the Sermon or "Homily is ended, he ſhall read an Exhortation (to prepare thoſe who intend to "receive) or in Caſe he ſhall ſee the People negligent to come to the holy Com-"munion, inſtead of the former he ſhall uſe another Exhortation," earneſtly intreating the Faithful to become Partakers of that moſt heavenly Food; and by another ſhort Diſcourſe repreſents to them both the ſpiritual Benefits accruing from the Sacrament worthily received, and the Wickedneſs, and the great Danger, if it is received without due Repentance, *&c.* Then the Prieſt, not queſtioning their being rightly diſpoſed, invites them to a general Confeſſion, which is made by him and all the People *kneeling humbly upon their Knees:* This being ended, the Miniſter (or the Biſhop, if preſent) ſtands up, and turning himſelf to the People, pronounces the

[c] *Sparrow*, in his *Rationale*, p. 163.
[d] Chap. X. p. 530.
[e] *Chriſtmas*, *Eaſter*, St. *John the Baptiſt*'s Feaſt, and that of St. *Michael*.
[f] See *L'Eſtrange*, Chap. VI. p. 158. and the *Hiſtorical Account*, &c. p. 159. at the Beginning of *Sparrow*'s *Rationale*, &c.

Abſolution, reads ſome comfortable Paſſages of the New Teſtament, and in order to fix the Attention of the Communicants to this Act of Religion, ſays, *Lift up your Hearts (ſurſum corda)* &c. as in the Liturgy. The Preface, which immediately follows, is not always the ſame; for the feſtivals of *Chriſtmas*, *Eaſter*, *Aſcenſion*, *Whitſunday* and *Trinity*, have each their proper Preface: After which, the *Triſagium* or *Holy, Holy, Holy*, is ſaid. Then the Prieſt, kneeling down at the Lord's Table, prays in the Name of all thoſe who are to receive the Communion; this being over, he ſtands up before the Table, and having ſo ordered the Bread and Wine "That he "may with the more Readineſs and Decency break the Bread before the People, "and take the Cup into his Hands, ſays the Prayer of Conſecration," which begins the third Part of the Communion Service; the wording of it is very remarkable, and runs thus: "Hear us, O merciful Father . . . . . and grant that we "receiving theſe thy Creatures of Bread and Wine according to . . . . . Jeſus "Chriſt's holy Inſtitution, in Remembrance of his Death and Paſſion, may be "Partakers of his moſt bleſſed Body and Blood; who in the ſame Night that he "was betray'd [g] took Bread, and when he had given Thanks, [h] he brake it, and "gave it to his Diſciples, ſaying, Take, eat, [i] this is my Body which is given for "you, do this in Remembrance of me. Likewiſe after Supper, [k] he took the Cup, "and when he had given Thanks, he gave it to them, ſaying, Drink ye all of this, "for this [l] is my Blood of the New Teſtament, which is ſhed for you . . . . for the "Remiſſion of Sins: Do this as oft as ye ſhall drink it in Remembrance of me." What muſt be the Opinion of the Church of *England* in thus receiving the Sacrament of the Euchariſt? The Prayer before the Conſecration has theſe Words: *Grant us . . . . . ſo to eat the Fleſh of . . . . . Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body*, &c. Another Prayer after Communion ſays, *We are fed . . . . . with the ſpiritual Food of the moſt precious Body and Blood of . . . . . Jeſus Chriſt.* Certainly the Church of *England* does not believe the real Preſence, in the ſame Senſe with the *Roman* Catholicks; "[m] that is a phyſical Pre-"ſence, by which the Body of Chriſt, under foreign Appearances, ſtill preſerves all "the eſſential Properties of Bodies . . . . . But the *Engliſh* Church admits a real, "though inviſible Preſence; it rejects a natural, ſenſible, phyſical and local Pre-"ſence, and is willing to own [n] an inviſible, ſpiritual, and ſacramental one, "ſuch as ſeems convenient [o] to the Deſign of Jeſus Chriſt." *A Body ſpiritually preſent!* This ſeems to Catholicks no leſs abſurd, than to the *Engliſh*, a naturally extended human Body contained within the narrow Compaſs of a Wafer. But to avoid *Controverſy*, in a Subject liable to ſo many Difficulties, and which is one of the moſt incomprehenſible Myſteries of Chriſtian Religion; might not every good Chriſtian ſay the Prayer of *Montluck* Biſhop of *Valence* [p] in *Dauphiné*, without pretending to ſearch to the Bottom this impenetrable Myſtery: We beg Leave to conclude this ſhort Digreſſion by aſking one Queſtion: Would any intelligent Reader

[g] Here the Prieſt is to take the Paten into his Hands.
[h] And here to break the Bread.
[i] And here to lay his Hand upon all the Bread.
[k] Here he is to take the Cup into his Hand.
[l] And here to lay his Hand upon every Veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.
[m] *Relat. Apolog. des ſentimens du P. le Courayer.* Vol. I. p. 109.
[n] The ſhort Catechiſm ſays, *The Body and Blood of Chriſt . . . are verily and indeed taken and received by the Faithful in the Lord's Supper.*
[o] See *L'Eſtrange* in his *Alliance*, &c. Chap. VII. p. 210.
[p] *Lord, give me Grace ſo to receive you, as you gave yourſelf to your Apoſtles.* See *Conf. Cath. of Sancy*, in the Remarks on *Henry* the Third's Journal.

look upon it as a Paradox, if we ſhould ſay, that the Heathens ſo often reproached the primitive Chriſtians with eating human Fleſh in their Feaſts, chiefly, if not only, upon Account of ſome confuſed Notion they had of the Sacrament of the Euchariſt, and of the Paſſages of St. *John*'s Goſpel and other inſpired Books concerning it?

"[q] THE Prieſt firſt receives the Communion in both Kinds himſelf, then proceeds "to deliver the ſame to the Biſhops, Prieſts, and Deacons . . . . (if any be preſent) "and after that to the People alſo in Order [r] *into their Hands*, all meekly kneeling." They receive it in their Hands, becauſe, ſays an *Engliſh* Author [t], the Cuſtom of receiving it in their Mouths from the Prieſt's Hand ſavours too much of Tranſubſtantiation. We ſhall not pretend to give our Opinion, whether this Reaſon alledged has any Solidity, or whether there was any Occaſion to fear the People ſhould have at one and the ſame Time two ſuch ſeemingly unconnected Ideas: But we muſt take Notice, that ſome Ages before Diſputes aroſe in the Weſtern Church about the Nature of this Sacrament; a much greater ſort of outward Reſpect was paid to this Myſtery by the Faithful, than had been done in primitive Times. St. *Cyprian* [t] and *Euſebius* are quoted for the Cuſtom of putting the Euchariſt into the Hands of the Communicants: But to convince us that a ſcrupulous Nicety introduced itſelf in the Devotion toward this Sacrament, we are told that about three hundred Years after, the Chriſtians of *Greece* durſt not touch theſe holy Myſteries, but carried them to their Mouths on a ſmall Paten of Gold or Silver; which Cuſtom was condemned and aboliſhed in the ſixth Council of *Conſtantinople* [u], though it was only an outward Mark of the Reſpect of thoſe timorous Chriſtians. The kneeling Poſture is certainly becoming the Dignity of this Myſtery, which deſerves a profound Veneration. A Subject ought not [w] to make himſelf too familiar with his Lord and Maſter, and how durſt we receive the Myſtery of our *eternal Redemption* in any other than the moſt ſubmiſſive Poſture? This Uſe, indeed, was not univerſal in the firſt Ages; becauſe the Faithful met chiefly on *Sundays*, when kneeling was not allowed, and for that Reaſon they received the Sacrament ſtanding; but they were directed to *bow by way of Adoration* [x]. In ſpight of all theſe Reaſons, and notwithſtanding the *Engliſh* aver, *that the* [y] *Fear of reverting to Popiſh Idolatry is altogether vain*, the Preſbyterians diſlike kneeling more than any other Situation of the Body. Kneeling, they ſay, is againſt the Inſtitution of Chriſt, [z] 'tis an Invention of Antichriſt [a], and though it may ſeem indifferent in itſelf, it ought to be rejected, as having been *polluted* and corrupted by Antichriſt's ſuperſtitious Idolatry. According to thoſe fiery Orthodox Zealots, ſitting round a Table is more conformable to the Inſtitution of Chriſt. They even do alledge ſeveral figurative Reaſons for their receiving the Communion in that Manner. Sitting, ſay the Puritans, ſhews to what high Dignity we are raiſed by God, and how familiarly he invites us [b]; ſitting is a Type of the ſpiritual Reſt [c] which the Faithful find in Chriſt. A happy Invention this of myſtical Explications! All Parties, all Cuſtoms, may and ever will find the Uſefulneſs of them, and be juſtified by them.

[q] See the Rubrick, in the Common Prayer Book.
[r] The double Print here annexed repreſents the *Engliſh* Communion.
[t] *L'Eſtrange* in his *Alliance*, &c. p. 209.
[u] The *Grecians* look upon it as a General Council; 'tis called *Quini-ſextum*, being as a Supplement to the fifth and ſixth, which had made no Canons about Diſcipline.
[w x y] *L'Eſtrange*, in the ſame Page 209.
[z a b c] *Calderwood*, p. 541, 574, 553.

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J. V. Schley del. et fecit 1736.

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THE Prieſt ſays a Prayer when he gives the Bread, and another when the Cup is given to any one [d]. If the conſecrated Bread or Wine be all ſpent before all have communicated, the Prieſt is to conſecrate more . . . . . If, on the contrary, there remains any when all have communicated, the Miniſter returns to the Lord's Table, and reverently places upon it what remains of the *conſecrated Elements*, [e] covering the ſame with a fair Linen Cloth. Here begins the fourth and laſt Part of the Communion Service. The Lord's Prayer is ſaid by the Miniſter, the People repeating after him every Petition; then follows another Form of Thankſgiving, after which the *Glory be to God on high*, a Hymn to which Antiquity has given the Appellation of Angelical. But why, ſays a Doctor of the Church of *England*, why is that Hymn ſung in the Adminiſtration of the Sacrament of Chriſt's Body, which the Angels did ſing at his Birth? [f] becauſe, ſays he, this Thanſgiving is as convenient when Chriſt *is made one with us in the Sacrament*, as it was when he *became one of us* by his Nativity: Another Reaſon for ſinging this holy Canticle, is, that by Communion we are raiſed to the Dignity of Angels; finally, this is done in Imitation of Chriſt, who after the laſt Supper, in which the Euchariſt was inſtituted, ſaid likewiſe an Hymn. Such *ceremonial Imitations* very often occur in Chriſtian Worſhip, and no Wonder, this is the eaſieſt Way of following Chriſt. The whole Service is concluded, by the Prieſt, (or Biſhop, if he be preſent) diſmiſſing the Congregation with a Bleſſing.

" EVERY Pariſhioner is ordered by the Rubrick to communicate at the leaſt three " times in the Year, of which *Eaſter* to be one: And then ſhall reckon with the " Parſon, Vicar, or Curate, or his or their Deputy or Deputies, and pay . . . . . " all eccleſiaſtical Dues . . . . . After the divine Service is ended the Money given " at the Offertory ſhall be diſpoſed of to ſuch pious and charitable Uſes as the Mini- " ſter and Churchwardens ſhall think fit . . . . . In Cathedral and Collegiate " Churches and Colleges, where there are many Prieſts and Deacons, they ſhall all " receive the Communion . . . . . every *Sunday* . . . . . except they have a " reaſonable Cauſe to the contrary. There muſt be no Celebration of the Lord's " Supper, unleſs there be a convenient Number to communicate with the Prieſt, " according to his Diſcretion. And if there be not above twenty Perſons in the Pa- " riſh of Diſcretion to receive, yet there ſhall be no Communion, except four (or " three at the leaſt) communicate with the Prieſt." The Preſbyterians find Fault with this laſt Clauſe, as too much reſembling *Private Maſſes* [g]. Some Collects are appointed to be ſaid, one or more after the Offertory, when there is no Communion. What! ſay the Puritans, an Offertory when no body *offers* any thing? And who offers when there is no Communion? Again " upon the *Sundays* and other Holi- " days, ſays the Rubrick, (if there be no Communion) ſhall be ſaid all that is ap- " pointed at the Communion, to the End of the general Prayer (for the good " Eſtate of the Catholick Church of Chriſt)." This likewiſe ſeems ſhocking to the Puritans: *Here is*, ſay they, *a dry Maſs, a Shadow without a Body!* [h]

WE now proceed to give an Account of Baptiſm. The Rubrick ſays, " that it " is moſt convenient, Baptiſm ſhould not be adminiſtered, but upon *Sundays* and

[d] If another Miniſter or Deacon happens to be preſent, he helps the officiating Prieſt, and gives the Cup to the Laity.

[e] What remains " is not to be carried out of the Church, *ſays the Rubrick*, but the Prieſt, and ſuch other " of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing *reverently* eat " and drink the ſame." This Word *reverently* does not eſcape Cenſure from the Preſbyterians.

[f] *Sparrow*, in his *Rationale*, p. 181. the Gingle of *made one with us*, and *became one of us*, pleaſed the good Dr. *Sparrow*.

[g h] See *Calderwood*, p. 534. and 535.

" other Holidays, when the greateſt Number of People come together; as well for " that the Congregation there preſent may teſtify the receiving of them that be new- " ly baptiſed into the Number of Chriſt's Church; as alſo becauſe in the Baptiſm " of Infants, every Man preſent may be put in Remembrance of his own Profeſſion " made to God in his Baptiſm (or that made for them by their Godfathers or God- " mothers) . . . . . Nevertheleſs (if Neceſſity ſo require) Children may be bap- " tized upon any other Day . . . . . Every male Child muſt have two Godfathers " and one Godmother; and every Female one Godfather and two Godmothers . . . . " who with the Children muſt be ready at the Font, immediately after the laſt " Leſſon of the Morning . . . . . or . . . . . Evening Prayer . . . . . The " Prieſt coming to the Font [i], which is then to be filled with pure Water, and " ſtanding there, aſks the uſual Queſtion, exhorts the People to pray, ſays two " Prayers for the Child, reads a Goſpel (*Mark* x. 13. and following) explains it, " gives God Thanks, tells the Godfathers and Godmothers their Duty, receives their " renouncing the Devil and repeats with them the Profeſſion of Faith; after which, " and a few more Prayers [k], he takes the Child into his Hands, deſires the God- " fathers and Godmothers to *name the Child*; and then naming it after them, (if they " certify him that the Child may endure it) he dips it in the Water diſcreetly and " warily . . . . . or if . . . . . the Child is weak, he pours Water upon it, " ſaying, N. *I baptize thee*, &c." The Ceremony ends with the Miniſter's ſigning the Child with the Croſs [l], ſaying the Lord's Prayer, giving Thanks to God, and a ſecond Charge to the Godfathers and Godmothers.

ACCORDING to the Preſbyterians, Baptiſm ought never to be adminiſtred but in publick, and they will not allow of its being given in private Houſes; but the Church of *England* has an expreſs Rubrick, to preſcribe how this is to be performed, when [m] Neceſſity compels to do it, ſo that nothing eſſential may be omitted. If a Child ſo baptized does afterwards live, it is to be brought into the Church, and the Miniſter, in the Preſence of the Congregation, enquires of the Godfathers or Godmothers, *by whom, and in what Manner, the Child has been baptiſed?* If he finds every thing has been done as it ought, he publickly declares the Baptiſm valid; receives the Child into the Church, and ſupplies the Prayers and Ceremonies omitted. If by the uncer- tain Anſwers to the Prieſt's Queſtions, or otherwiſe, it appears that the Child has not been baptized, or not in a regular Manner, then the Miniſter baptizeth it " in " the Form before appointed for publick Baptiſm, ſaving that at the dipping of the " Child in the Font he uſes this Form of Words: *If thou art not already baptized*, " N. *I baptize thee in the Name of the Father*, &c."

As to the Miniſtration of Baptiſm to ſuch as are of riper Years, and able to anſwer for themſelves; firſt they are examined, whether they be ſufficiently inſtructed in the Principles of Chriſtian Religion; then they are exhorted to prepare themſelves with Prayers and Faſtings for the receiving of this holy Sacrament. If they are found fit, the Godfathers and Godmothers preſent them at the Font on the Day and at the

[i] The Font is near the Entrance into the Church, and the Godfathers and Godmothers with the Child ſtand by it on the Side towards the Door, to which Ceremony the Preſbyterians give a malicious Turn. See *Calderwood*, p. 605.

[k] One of thoſe Prayers is called the Bleſſing of the Water, but is not thought eſſential, and is omitted in domeſtick Baptiſm. See *Sparrow*, in his *Rationale*, p. 184.

[l] The Uſe of the Sign of the Croſs is explained in the XXX Canon publiſhed in 1604. But all the Reaſons there alledged do not appear ſatisfactory to the Preſbyterians.

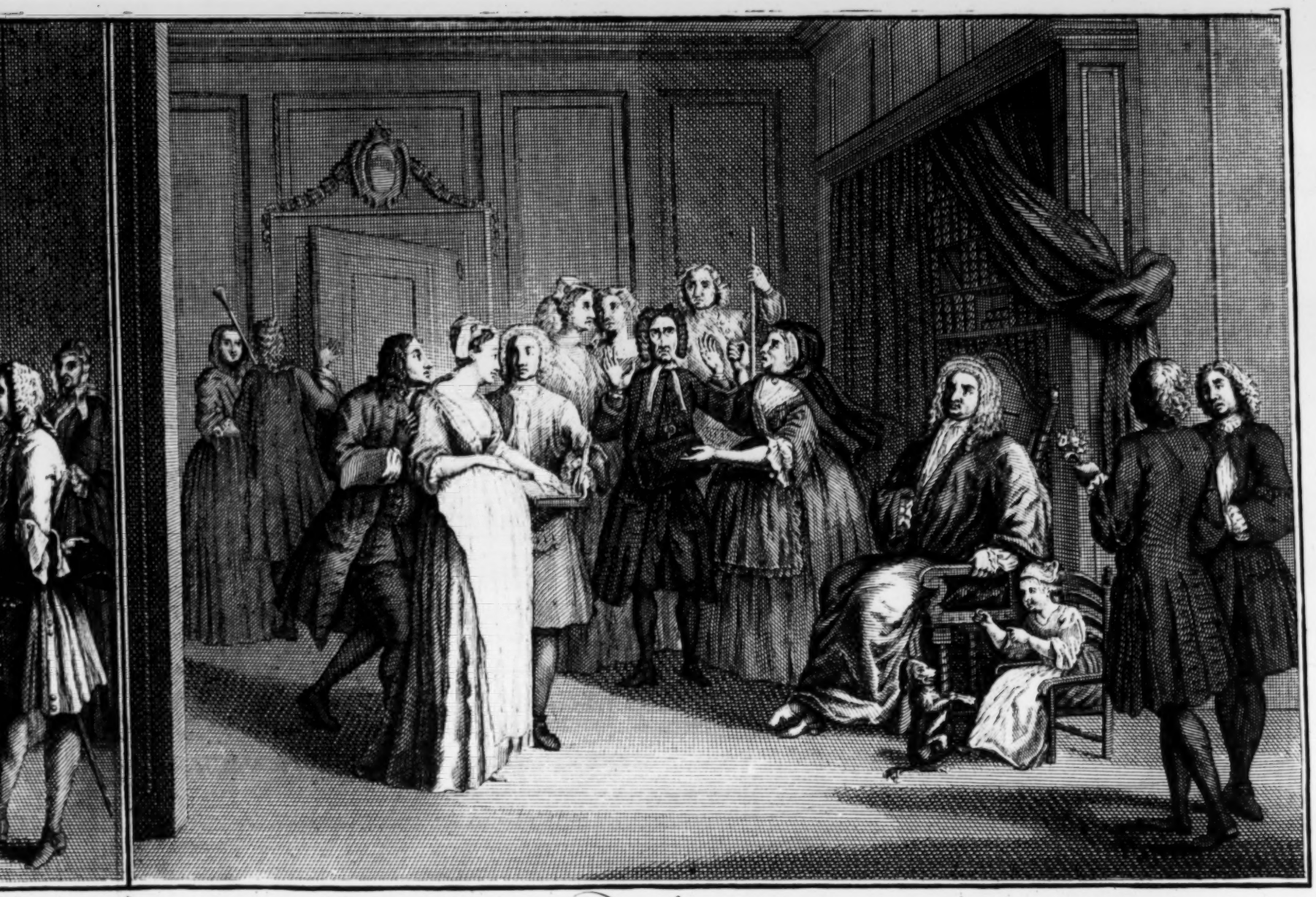
[m] *Sparrow*, in his *Rationale*, p. 199. The Print here annexed repreſents Baptiſm adminiſtered in pri- vate Houſes.



Le BAPTÊME *domestique.*



CONVOI *Funebre*



Le SERMENT *de la* FILLE *qui se trouve enceinte.*



Funebre des ANGLOIS.

BRITISH
11 FE 69
MUSEUM

Time appointed. The Godfathers and Godmothers are not to anſwer, as they did in infant Baptiſm, for the Perſons chriſtened, in quality of their ſpiritual Fathers or Mothers; they rather are preſent as Witneſſes only. The Prieſt directs his Diſcourſe and Exhortations to the Perſons baptized, prays for them, and with them; they themſelves renounce the Devil and all his Works, the vain Pomp and Glory of this World, with all covetous Deſires of the ſame, *and the carnal Deſires of the Fleſh:* They make their Profeſſion of Faith: After which, and ſome few Prayers ſaid by the Miniſter, " he takes each Perſon to be baptized by the right Hand, and placing " him conveniently by the Font . . . . . he dips him in the Water, or pours " Water upon him, ſaying, N. *I baptize thee,* &c." Then he receives them into the Church, ſigns them with the Croſs, gives Thanks to God, and ends with a ſhort Exhortation, firſt to the Godfathers and Godmothers, then to the Perſon baptized; recommending it to him " to be confirmed by the Biſhop ſo ſoon after his Baptiſm as " conveniently may be, that ſo he may be admitted to the holy Communion."

CONFIRMATION has been mentioned by us in the foregoing Sheets; in the Church of *England,* as amongſt Catholicks, the Biſhops are ſole Miniſters of this *religious Ceremony.* This is the moſt reſpectful Name we can beſtow on Confirmation, ſince the *Engliſh* have degraded it from the Dignity of a Sacrament; yet, ſuch as it is, the Preſbyterians blame, deſpiſe, and hate it [n]. The Author, whom we cite, reviles it as an everlaſting Source of Ignorance, which is univerſally ſpread, where-ever Confirmation is admitted: The Reaſon he gives for this Aſſertion is, that thoſe who are confirmed get only by Heart, like ſo many Parrots, *a Ceremonial Catechiſm,* they repeat it when the Biſhop comes, and forget it the Moment he is gone, becauſe they do not underſtand it. He even avers, that in his Time ſeveral Prieſts were not well verſed in it themſelves, and ſo groſly ignorant, that they knew not the Difference of *a Sheep* from *a Ship.* But we muſt not depend upon the Truth of this Character; Times are much altered ſince this ſevere Cenſure.

THE ſhort Catechiſm which every Perſon is to learn before he is brought to be confirmed by the Biſhop, is to be ſeen in the Book of Common Prayer. The Chriſtian Doctrine and moral Duties are delivered in it with that plain, eaſy, and familiar Simplicity, which is neceſſary for Beginners. Experience ſhews, that thoſe *ſubſtantial Catechiſms,* ſo highly extolled by the Preſbyterians, neither explain and put in a clearer Light the Myſteries of Religion, nor inſtil more ſolid Piety into the Souls of the Faithful: Far from it; thoſe Countries which are moſt plentifully ſtored with theſe ſubſtantial Catechiſms are only famous for uſeleſs and meerly ſpeculative Diſputes about Religion. However the Church of *England* orders, that, for the Inſtruction of the Faithful *Beginners,* " the Curate of every Pariſh ſhall diligently upon " *Sundays* and Holidays, after the ſecond Leſſon at Evening Prayer, openly in the " Church inſtruct and examine ſo many Children of his Pariſh ſent unto him . . . " in . . . . the Catechiſm . . . All Fathers, Mothers, Maſters, or Miſtreſſes, ſhall " cauſe their Children, Servants, and Prentices (who have not learnt their Catechiſm) " to come to the Church at the Time appointed, and obediently to hear, and be or- " dered by the Curate, until ſuch Time as they have learned all that is . . . . . " appointed for them to learn . . . . . The Children . . . . . who are ſufficiently " inſtructed [o] ſhall be brought to the Biſhop, and every one ſhall have a Godfather

[n] 'Tis needleſs to copy here what *Calderwood* writes on this Subject. See his Book, p. 259, 262, 266, and 634.

[o] The Rubrick is more circumſtantial concerning what they are to learn.

" or a Godmother, as a Witneſs of their Confirmation . . . . All being placed and " ſtanding in Order before the Biſhop, he (or ſome other Miniſter appointed by him) " ſhall read" what is called the *Preface of Confirmation*, which briefly explains the Nature and End of it; then he makes them renew and confirm the Promiſes which were made for them by their Godfathers and Godmothers at Baptiſm, and prays for them, that they may receive the Gifts of the Holy Ghoſt; " then all of them " kneeling in Order before the Biſhop, he lays his Hand upon the Head of every one " ſeverally," ſays another Prayer, the Lord's Prayer, and two Collects, and diſmiſſes them by giving his Bleſſing.

WE muſt mention here ſome Changes made by the laſt Reformers from the more ancient *Engliſh* Liturgy in Baptiſm and Confirmation. The Ceremony of Baptiſm began at the Church-Door, [p] and the malicious Interpretation given by the Preſbyterians, as mentioned Note [i] p. 80. relates to that Cuſtom. The Prieſt, after the firſt Collect, aſked the Child's Name, and made the Sign of the Croſs upon its Forehead and Breaſt. The ſecond Collect was followed by the Exorciſm; the Child was thrice dipt, on the right, on the left, and then with the Child's Face downwards, towards the Font. After the Dipping the Miniſter anointed the Child with Chriſm on the Forehead. At the Confirmation the Biſhop made the Sign of the Croſs on the Forehead of the Children confirmed, and ſaid a Prayer ſuitable to that Ceremony. We ſhall omit ſome Alterations of leſs Moment.

THE Account of Marriage muſt be introduced, by taking Notice, that in the Church of *England* " the Banns of all that are to be married together muſt be pub- " liſhed in the Church three ſeveral *Sundays* or Holidays, in the Time of divine Ser- " vice, immediately before the Sentences for the Offertory." The Form of aſking is too well known to require being ſet down. " If the Perſons who are to be mar- " ried dwell in divers Pariſhes the Banns muſt be aſked in both Pariſhes; and the " Curate of the one Pariſh ſhall not ſolemnize Matrimony . . . . without a Certi- " ficate of the Banns being thrice aſked from the Curate of the other Pariſh . . . . " At the Day and Time appointed for the Solemnization of Matrimony, the Per- " ſons to be married ſhall come into the Body of the Church, with their Friends " and Neighbours, and there ſtanding together, the Man on the right Hand, and " the Woman on the left," the Prieſt reads an Exhortation on the Duty, Condition, and Chaſtity of a married State; then another particularly directed to the Perſons who are to be married [q]. " At which Day of Marriage, if any Man do alledge or de- " clare any Impediment, why they may not be coupled together in Matrimony, by " God's Law, or the Laws of this Realm, and will be bound, and ſufficient Sureties " with him, to the Parties, or elſe put in a Caution (to the full Value of ſuch Charges, " as the Perſons to be married do thereby ſuſtain) to prove his Allegation; then " the Solemnization muſt be deferred until ſuch Time as the Truth be tried . . . . " If no Impediment be alledged, then the Curate" aſks their mutual Conſent; which being declared, they give their Troth to each other (that Troth which is but too often barely a *Ceremonial Troth*) taking alternately one the other by the right Hand, and ſaying, " I *N.* take thee *N.* to be my wedded Wife (or Huſband) to have and " to hold, from this Day forward, for better for worſe [r], for richer for poorer, in

[p] See the *Appendix* before *Sparrow's Rationale*, p. 164. and following.

[q] He requires and charges them both, if either of them knows any Impediment, why they may not be lawfully joined together in Matrimony, to confeſs it.

[r] In a *Latin* Tranſlation of the Common-Prayer-Book, inſtead of for better for worſe, are the Words *præ aliis*, which ſignify, *preferably to others*, better or worſe, *&c.* Which is beſt, let the Readers be Judges.

BRITISH
11 FE 69
MUSEUM



Le MARIAGE CLANDESTIN.



Ceremonies FUNEBRES DOMESTIQUES *chez les* ANGLOIS.

" Sickneſs and in Health to love and to cheriſh (the Wife ſays, to love, cheriſh, " *and to obey*) till Death us do part, according to God's holy Ordinance; and there- " to I plight thee my Troth." Theſe mutual Contracts are abſolutely and indiſpenſibly neceſſary to preſerve the Honour and procure the Safety of Mankind; yet we muſt own, that of all Vows and Promiſes made in the Sight of God, and the Preſence of Men, this is the moſt difficult to be comply'd with, upon Account of the innumerable grievous Conſequences which flow from it; without entering into Particulars, we ſhall only take Notice, that all Sorts of, even contradictory, Evils are often reunited in that State; vicious Diſpoſitions are always troubleſome, in Matrimony they are inſufferably perplexing and tormenting; Virtue itſelf, ſo amiable in other Circumſtances of Life, [r] often proves troubleſome in this: However theſe domeſtick Wars are not without their Truces, general Amneſties [s] are granted, and ſo the World is peopled. " Then they again looſe their Hands, and the Man ſhall " give unto the Woman a Ring, laying the ſame upon the Book (of Common " Prayer, we ſuppoſe) with the accuſtomed Dues to the Prieſt and Clerk. And " the Prieſt taking the Ring, ſhall deliver it unto the Man to put it upon the fourth " Finger of the Woman's left Hand [t], and the Man . . . . taught by the Prieſt " ſhall ſay, *With this Ring I thee wed, with my Body* [w] *I thee worſhip*, &c. Both kneel " down, the Miniſter ſays a Prayer, joins their right Hands together, and adds a " Bleſſing . . . . then going to the Lord's Table, ſay or ſing a Pſalm . . . . which " being ended, the Man and the Woman kneeling before the Lord's Table, the " Prieſt ſtanding at the Table . . . . ſays a Litany, followed by ſome Prayers and " an Inſtruction concerning the Duties of Man and Wife, and ſo concludes." Only the Rubrick adds, that " it is convenient the new-married Perſons ſhould receive the " holy Communion at the Time of their Marriage, or at the firſt Opportunity after " their Marriage."

BEFORE the laſt Reformation of the *Engliſh* Liturgy, the Huſband having ſaid, *With this Ring I thee wed*, added, *This Gold and Silver I thee give.* The following Collect bore ſome Alluſion to that Ceremony: Moreover the Prieſt at the Nuptial Bleſſing made the Sign of the Croſs on the married Couple. All this is left out now.

THE Print here annexed repreſents a *Clandeſtine Marriage.* And ſince we have mentioned a Cuſtom liable to ſo many Abuſes, of ſo pernicious a Nature, and the

[r] For Example, what is more afflicting, than a Huſband or a Wife, who will be at their Prayers, when the one ſhould be abroad about his Affairs, the other keeping the Family in Order at home? Not to mention other more ſecret Diſappointments occaſioned by an over-ſtrained Devotion, in either Party. *Dryden* wittily ſays of Coquets,

——In unchaſte Wives
There's yet a kind of recompenſing Eaſe,
Vice keeps them humble, gives 'em Care to pleaſe.

And of Prudes:

A virtuous Woman's but a curſed Wife.

[s] Now and then ſmall Quarrels will happen, but they ought to be without Rancour. Amongſt the *Grecians*, thoſe who were married, offered to *Juno*, who preſided in Marriages, *(gomeliæ)* a Sacrifice, but they pulled out the Gall of the Victim, and flung it behind the Altar, to ſhew that all Animoſities ought to be laid aſide in Matrimony.

[t] We are told very gravely, that the Ring is put on that Finger preferably to any other, becauſe, forſooth, ſay thoſe ignorant Anatomiſts, there is in that Finger, according to ſome, a Vein, according to others, a Tendon, which directly reaches the Heart.

[w] This means, that the Huſband, ſay they, deprives himſelf of the Power of delivering his Body to any other Woman. Other Authors explain the Word *Worſhip* by that of *bowing to*, which is taken either ſeriouſly, or by way of Jeſt. The *Athenian* Laws obliged them to marry but one Woman, and diſpenſed Baſtards from the Duty of maintaining their Parents, as having gotten them only for Pleaſure ſake. So true it is that Marriage alone can eſtabliſh upon ſolid Principles the reciprocal Affection of Man and Wife, Parents and Children!

Con-

Conſequences of which are both dangerous and diſhonourable to good Families; we muſt give an Account of what is moſt remarkable in it. " In *England*, ſays an Au-
" thor [x] who had not been a *Refugee* in *England* long enough to approve all the bad
" Cuſtoms of it, a Boy of fourteen, and a Girl of twelve Years of Age, may mar-
" ry againſt the Will of Parents or Guardians, without any Poſſibility of diſſolving
" ſuch Marriages, though one ſhould be a Hog-Driver's Son, and the other a Duke's
" Daughter. This often occaſions ſtrange Medleys; and what is ſtill more ſtrange ....
" theſe Children have it not only in their Power thus to diſpoſe of themſelves, but
" may do it with all poſſible Eaſe and Secrecy. If it was required for the Validity of
" a Marriage, that the *Bans* ſhould be openly publiſhed thrice in the Church, and
" in a full Congregation, Things would be known, and a young Woman inclined
" to an unfit Match might be diſſuaded from it, or a more ſuitable one provided
" for her ..... But Marriages are contracted ſo privately, that a young Woman
" (who who was thought ſtill a Virgin) is often taken with Labour-Pains and
" brought to Bed, before any Mention is made of the Father ..... The Law
" indeed requires a Publication of *Banns*; but Cuſtom, and a *diſpenſing Power*, has
" made it of no Uſe: Aſking in the Church is ſeldom done now-a-days; and ſince
" for a couple of Crowns a Man may tranſact ſuch Affairs in private, few, if any,
" will have them made publick .... and the Churchmen, who find their Account
" in it, are far from diſcountenancing the Practice: A Diſpenſation is purchaſed ....
" the Couple is married in a Cloſet ... (or in a Tavern) before two Friends, who
" are as Witneſſes [y], ſo the indiſſoluble Knot is tied [z]. What is worſe, even Diſpen-
" ſations are not always neceſſary: There are *privileged Places*, take the two firſt
" Perſons you meet [a], though meer Beggars, go with them to ſuch a Place, as early
" as you pleaſe, the Prieſt will marry the Couple ſo effectually, that neither King
" nor Parliament can unmarry them. Half a Guinea does the Buſineſs; often leſs.
" What follows? Footmen marry young Ladies, Noblemen Oyſter-Wenches, the
" Marriages if known are unhappy, if kept private, and not to be proved, Polygamy
" becomes eaſy, and is very common."

THE ſame Author [b] ſays, " many diverting Particulars might be related concern-
" ing Weddings; but ..... there would be no End, Cuſtoms varying in different
" Countries, and according to the different Rank and Quality of the contracting
" Parties. We ſhall only give an Account of what is practiſed on theſe Occaſions
" in and about *London*. People of Diſtinction .... (and many others follow their
" Example) are married late in the Evening, at their own Houſes, or in the
" Country: (We need not mention the uſual Diverſions, in eating and drinking, be-
" ing merry, ſinging, dancing, gaming) Wedding Favours are diſtributed to thoſe
" who are invited; and very often to ſome Hundreds who were not preſent at the
" Marriage; they are wore pinn'd on the Sleeve, Breaſt, or Hat [c] .... When
" thoſe of a middling Fortune and State of Life are willing to be married in publick
" (which ſeldom happens) they invite their Friends and Relations; all have new

[x] *Memoires & Obſervations*, p. 295.

[y] Witneſſes may be bought for this and other Purpoſes: The beſt Things are abuſed: What a Shame! a Nation otherwiſe very valuable, ſhould ſo much countenance Perjury.

[z] Thoſe who are married in *England* thus, if *Dutch*, or of other Countries, when they come home, are obliged to do it over again publickly.

[a] One Witneſs is enough, the Prieſt's Clerk or Servant Maid ſerves inſtead of a ſecond.

[b] *Memoires*, p. 316.

[c] This Cuſtom is of no Moment: But it may be matched with what is called in *Holland*, *The Bride's Tears*; *viz.* Rheniſh Wine and Sugar mixt, and ſent to all Neighbours and Friends.

" Clothes, and richer or neater than uſual; 'tis looked upon as ſhameful to go to a " Wedding without a new Dreſs. The Gentlemen hand the Ladies to their Coaches, " and go to Church with a great Retinue to be married at Noon-Day . . . . Di- " verſions ſucceed . . . . in publick ſometimes . . . . Generally all is done in pri- " vate: The *Bridegroom* and *Bride*, led by their Parents, or their Repreſentatives, " and accompanied by two Bridemen and two Bridemaids, go early, with a Diſ- " penſation in their Pockets, to make the Parſon and his Clerk riſe [d], tell them the " Reaſons they have to be married . . . . privately and without Noiſe; drop a Gui- " nea to the Parſon, a Crown to the Curate or Clerk; the Ceremony over, one " goes one Way, the other another . . . . . meet at a Tavern, or a Friend's " Houſe . . . . then go to the appointed Place, feaſt well, then come home with- " out making any Shew . . . . (If Fidlers know any thing of this, they come by " Day-Break and make an Hurly-Burly . . . . and are uſually paid . . . .) A Glaſs " goes round before they go to Bed, and when the Hour . . . . is come, the Bride- " men take off the Bride's Garters (which ſhe unties before for that Purpoſe) . . . . " and put them to their Hats . . . . . The Bride-Maids lead the Bride to the " Bed-Chamber, undreſs her, and put her to Bed. She muſt loſe or throw away " all her Pins; woe be to her if ſhe ſaves one . . . . The Bride-Maids likewiſe muſt " not keep any of them, under Pain of not being married till the *Eaſter* following, " at ſooneſt. An idle Notion, but ſo far minded as to loſe effectually all the Pins " uſed by the Bride. The Women Friends and Relations conduct the Bride to Bed; " and the Men Friends and Relations accompany the Bridegroom to the ſame " Place. The Men take the Bride's Stockings, and the Women thoſe of the Bride- " groom, all ſit at the Bed's Feet, and throw the Stockings over their Heads, en- " deavouring to hit the Owner of them, which if it happens is a Prognoſtick, that " the Perſon who threw it will be married ſoon; and ſuch Accidents often occaſion " new Matches, though they themſelves look upon this Ceremony as meer Play and " Foolery. Mean while the Poſſet is got ready, and given to the married Couple; " they have alſo a Sack-Poſſet given to them in the Morning when they awake; the " Reaſon is eaſily gueſſed."

MANY other Cuſtoms might find Place on this Occaſion, and delight the Reader by their comical Singularity; but we dare not crowd in too great a Number of thoſe Trifles, as not being properly religious Ceremonies; which therefore, 'till approved by the Church, or by the Governors of it, preſcribed by eccleſiaſtical Laws, or Formularies, we ſhall omit, except two or three of the moſt remarkable. The firſt is what the Inſcription of the Print here annexed calls the *Breeding Woman's Oath*. A Cuſtom not to be met with in other Countries, and which is ſo fantaſtical or rather unjuſt, that it would be a Prejudice to the Laws of *England*, if we were to judge of their Equity by that Practice. Suppoſe any of thoſe Girls which may be called amphibious (being neither Wives nor Virgins) is found to be with Child: She either does not, or will not pretend to know the Father of this Child; in order to free herſelf from the Trouble of maintaining it when born; ſhe looks out for ſome rich Man, upon whom ſhe intends to father it. Generally, they ſay, ſhe pitches upon ſome good Citizen, though ſhe does not know him, or may be has never ſeen him: Then ſhe goes before a Juſtice of the Peace, ſummons the pretended Father to appear before him, and in his Preſence ſwears upon the Bible, which the Clerk

[d] Generally the Parſon is acquainted with it over Night, that he may be ready.

holds to her, *that ſhe owns and declares, that ſuch a one, whom ſhe has ſummoned to appear, is the Father of the Child in her Womb.* How far the equivocal Expreſſions and Reſtrictions of that Oath may excuſe her from Perjury, let a good Caſuiſt be the Judge. However the Man ſo named and ſworn to, by this Formality of Law, is obliged to pay an arbitrary Fine, and to agree upon a Sum of Money for the Maintenance of the Child.

WE ſhall now give to our Readers an Account of another great Abuſe, in the Words of the ſo often cited Author of *Memoires & Obſervations*, &c. " Women or " Girls condemned to Death, ſeldom fail pretending they are quick with Child, to " defer their Execution till after they are brought to Bed. They are examined by " Matrons . . . . who often (either for Money, or out of Compaſſion) declare them " to be quick with Child. It alſo happens to be often true . . . . for though they " ſhould be chaſte Virgins when they go into Priſon, they meet there with *Varlets* . . . " who are careful to let them know . . . . that if they are not with Child, they " muſt endeavour to be ſo . . . . to drill out Time, in Caſe they ſhould be condemn'd " to Death . . . . How can they withſtand ſuch a Temptation?" There is alſo a Way of puniſhing quarrelſome or debauched Women, which we muſt not omit. " An Arm-Chair is fix'd between two Poles about twelve or fifteen Feet long [e], yet " ſo contrived to turn upon a kind of Axle-tree . . . . that the Perſon who ſits in it " is always in a natural Poſture, whether the Chair [f] be raiſed or lowered. Then " ſome Poſts are fixed near the Water, and the two Poles ſet upon them in an equal " Balance in ſuch a Manner that the Chair is directly over the Water, the Woman " is placed in it, then let down over Head and Ears, as often as is required . . . " to cool her immoderate Heat and Paſſion." This is done chiefly to common Women, who are always willing and ready to receive any Man, or to let themſelves out by the Hour; or to be married for a Night and no longer. At the *Hague* ſuch Women are put in a Cage, and ſo made to turn round, till by Giddineſs they drop down into a Swoon.

THEY have another Cuſtom in *England* which we ſhall alſo mention meerly for its being ridiculous. " I have often met in *London* Streets, *ſays the ſame Author*, a " Woman carrying ſomething in the Shape of a Man crowned with a huge Pair of " Horns; a Drum went before, and a vaſt Crowd followed, making a ſtrange Mu- " ſick with Tongs, Gridirons, and Kettles . . . . 'Twas it ſeems a good-natured " Woman, who by this Burleſque Ceremony vindicated a Neighbour of hers who " had ſtoutly beaten her Huſband, for being ſo ſaucy as to accuſe his Wife of being " unfaithful to his Bed." Every body conceives without a Comment, that the *Figure with Horns* repreſented the Huſband. But enough of thoſe matrimonial Fooleries; we now return to more worthy Subjects, and more convenient to the Intent of this Work.

THE Rubrick in the Book of Common-Prayer orders, that " when any Perſon is " ſick, Notice ſhall be given thereof to the Miniſter of the Pariſh, who coming " into the ſick Perſon's Houſe ſhall ſay, *Peace be to this Houſe, and to all that dwell* " *in it*. . When he comes into the ſick Man's Preſence, he kneels down, ſays ſome " Prayers, and exhorts him . . . . rehearſes the Articles of Faith, to which the ſick " Perſon anſwers, *All this I ſtedfaſtly believe*." Then the Miniſter examines and

[e] *Memoires*, &c. p. 92.
[f] This Chair is called a *Cucking Stool*, *Cuckean* is a Whore.

ſifts the Conſcience of the ſick Perſon; and this is certainly the Duty both of the Prieſt and the ſick Perſon, this needs no Proof; particularly when there is any imminent Danger of Death: For one may viſit the Sick, without praying by and with them, or exhorting them, when there is no apparent Danger; for though Religion teaches us to be always ready, the Rubrick only requires it at the Approach of Death. But on that Occaſion "The ſick Perſon ſhall be moved to make a ſpecial Confeſſion of "his Sins, if he feel his Conſcience troubled with any weighty Matter; after which "Confeſſion the Prieſt ſhall abſolve him." This Abſolution is followed by ſeveral Prayers; ſome for Children, ſome when their appears ſmall Hope of Recovery, or at the Point of Departure, for Perſons troubled in Conſcience, *&c.* Before the laſt Corrections or Alterations made in the *Engliſh* Liturgy, the Sick were anointed but only on the Forehead and the Breaſt: At the Time of anointing, the Sign of the Croſs was made upon the ſick Perſon, and a Collect was read with relation to that *Unction.*

THE forementioned Abſolution, given by the Prieſt to the ſick Perſon with a Shew of Authority, is looked upon by the *Preſbyterians* as an intolerable Abuſe [g]. They blame alſo ſeveral other Things in the ſaid Viſitation of the Sick, but they are only trivial Objections. "In Time of Peſtilence, or other infectious Sickneſs, "the Rubrick preſcribes the often receiving of the holy Communion .... When "none of the Pariſh can be got to communicate with the Sick .... for fear of In-"fection, upon ſpecial Requeſt of the Diſeaſed, the Miniſter only may communicate "with him." Except that particular Circumſtance, the Communion of the Sick is performed as follows: "If the ſick Perſon be not able to come to Church, and "yet is deſirous to receive the Communion in his Houſe, he muſt give timely No-"tice to the Curate, ſignifying alſo how many there are to communicate with "him ... and having a convenient Place in the Houſe, with all Things neceſſary, "ſo prepared that the Curate may reverently miniſter, he ſhall there celebrate the "holy Communion ... After a Collect, Epiſtle and Goſpel, he proceeds to the "Form of Communion before deſcribed ... At the Diſtribution of the holy Sa-"crament, the Prieſt firſt receives himſelf, and after miniſters unto them that are "appointed to communicate with the Sick, and laſt of all, the ſick Perſon. But "if a Man, either by Reaſon of Extremity of Sickneſs ... or for any other juſt "Impediment, do not receive the Sacrament .... the Curate ſhall inſtruct him, "that if he truly repents of his Sins, and ſtedfaſtly believes .... he does eat "and drink the Body and Blood of Chriſt, profitably to his Soul's Heath, although "he does not receive the Sacrament with his Mouth." The Alteration made by the laſt Reformers of the Liturgy in the Viſitation and Communion of the Sick, is the leaving out the Rubrick, which ordered, that in caſe a ſick Perſon deſired to receive on a Day of publick Communion [h], *ſo much was ſet apart of the Sacrament of the Lord's Body and Blood as might ſerve the Sick and thoſe who were to receive with him:* The Prieſt carried it, after divine Service, to the ſick Perſon, and communicated him: If ſeveral Sick wanted the Communion, on a Day in which there was no publick Communion, the Prieſt ſet apart at the miniſtring to the firſt, as much as would ſerve the others who were ſick, and carried it in the like Manner to them. The Preſbyterians are endleſs in their Objections againſt this Sort of Communion [i];

[g] See *Calderwood*, p. 643.
[h] See Mr. *Downes*'s Appendix, placed before *Sparrow*'s *Rationale*, p. 171.
[i] *Calderwood*, p. 643.

what

what more contradictory, ſay they, than to order firſt, *that there muſt be a ſufficient Number to communicate with the ſick Perſon*[k], and at the ſame Time to allow the Miniſter alone to receive with the Sick, in a Time of Plague[l]? What more like the Superſtition of Private Maſſes? Beſides, do not theſe domeſtick Communions withdraw the People from publick ones in Churches? Does not all this Pother make them ſet too high a Value on *Carnal Signs*? [m] May not Hereticks abuſe this Cuſtom, and irregularly adminiſter the Sacrament? But what the Puritans abhor moſt is, the Reſemblance of this ſort of Communion, to the *Viaticum* of the Catholicks, which to them is rank Abomination.

AN old Rubrick ſays (or ſaid heretofore) that when the ſick Perſon is in the Agony the Bell muſt be rung, and when he is dead, with this Difference, that at the Time of the Agony it muſt only be toll'd, but after Death it muſt ring out. At the Toll of the Bell, ſays a jeſting Puritan [n], the departing Soul may be recommended to the Mercy of God: But what is the ringing out for? To this Queſtion no Anſwer is given, unleſs ſome myſtical one: May be this Tolling and Ringing is left off, or only kept up in ſome particular Churches. Let that be as it will, we muſt now introduce the laſt Religious Ceremony of the *Engliſh* Liturgy, *the Burial of the Dead*. In the Order for that Service, it is noted firſt, "that it is not for any that die "unbaptized, or excommunicated, or have laid violent Hands upon themſelves." This is certainly the leaſt Puniſhment which can be inflicted for the horrid Crime of Self-murther, tho' a [o] modern Author ſeems to juſtify it, by attributing to it a great Share of the Courage ſhewn by the old *Romans*. All we can ſay to palliate the Crime and excuſe the Guilty, is to look upon it as the Effect of one of thoſe four great and dangerous Diſtempers, which [p] are ſo common, and make ſuch Havock amongſt the *Engliſh*.

"THE Prieſts and Clerks, meeting the Corps at the Entrance of the Church-yard, "and going before it, either into the Church, or towards the Grave, ſay, *I am the* "*Reſurrection of the Life* (*John* Chap. xi. Ver. 25.) *&c.*" with ſome other Sentences of Scripture. In the Church ſome ſuitable Pſalms are read or ſung, with a Leſſon adapted to that Ceremony. When they are come to the Grave, and are preparing every thing to put the Body into the Earth, the Prieſts and his Clerks ſay or ſing, *Man that is born of a Woman*, &c. Earth is then caſt upon the Body, and ſome Prayers are ſaid, one of which is extremely ſhocking to the Puritans, becauſe in it God is deſired to grant "that *we with all thoſe that are departed* in the true Faith . . . may "have our perfect *Conſummation* [q] and Bliſs both in Body and Soul in . . . Glory." This they ſay is *praying for the Dead*; and to this Senſe they turn all the Anthems and Prayers, ſaid before and after the Body is put into the Earth. They wonder the Prieſt ſhould be the firſt, or even one of thoſe who throw Earth upon the Corps; is this becoming, ſay they, a Miniſter of the Goſpel? Why not? Would they bring on again, that part of the Law of *Moſes*, which forbad the *Levites* being pre-

[k] To ſalve this Contradiction, it is alledged, that the Neighbours or Friends receiving with the ſick Perſon, is only an Act of Charity, and in order to comfort them; not of Neceſſity.

[l] A Conſtitution Eccleſiaſtical, publiſhed in 1603, ſeems to diſpence the Prieſts from viſiting, or giving the Communion to the Sick, in a Plague, or even upon a bare Suſpicion of it. *Calderwood*, p. 649.

[m] *Calderwood*, p. 648.

[n] *Calderwood*, p. 649.

[o] See *Conſiderations ſur la Grandeur & la Décadence des Romains.*

[p] Theſe four deſtructive Diſtempers are, the Scurvy, the Rickets, Conſumptions, and hypochondriack Melancholy; Self-Murder is chiefly owing to the laſt-mentioned. We need not enlarge on the Heinouſneſs of that Crime; even Pagans, and *Cicero* in particular, inveigh ſtrongly againſt it.

[q] *Calderwood*, p. 650; where he reads *Abſolution*, inſtead of *Conſummation*, as it is now read in that Office.

ſent at a Funeral? May be they would. In *England*, as well as in other Countries of *Europe*, there are Sermons preached, and funeral Orations pronounced in honour of the Dead: This again the Preſbyterians condemn, and it is the more blameworthy for not being univerſal; this Mark of Reſpect, uſeleſs to the Dead, but which ſo agreeably flatters the Vanity of the Living, is paid to the Rich, ſeldom if ever to the Poor. Such Diſcourſes, ſays a Puritan[r], may be purchaſed for a Crown each, and the mercenary Miniſter, who to be ſure has a good Stock of them ready at hand, for this low Price, gets up into a Pulpit, and inſtead of preaching the Word of God, runs out into the undeſerved Praiſes of an Uſurer, an old Fornicator, or a *Libertine*, who may be never was in a Church, or heard a Sermon, in his Life. People of common Senſe ſet no greater Value upon, and give no more Credit to, the fulſom Panegyricks of a Funeral Oration, than to thoſe of a Dedicatory Epiſtle. Croſſes upon Coffins, eating and drinking, giving Money or Victuals at Burials, granting Abſolution after Death to Perſons excommunicated, Dedications and Bleſſings of Church-yards, depriving thoſe who are under Sentence of Excommunication, from being buried in them, are likewiſe much exclaimed againſt by the Puritans, who look upon all theſe Cuſtoms as vain Superſtitions[r].

IN the old Liturgy[t] the Prieſt, throwing Earth on the Corps, uſed to ſay, *I recommend your Soul to God*, &c. Two Collects were ſaid, in which the Miniſter ſeem'd to pray for the Repoſe of the departed Soul[u]; the ſame was done in the Prayer which followed the ſhort Litany. There was alſo a Communion Service appointed for Burials, at which ſome received the Sacrament.

AFTER this Account of the religious Part of Burials, we hope the Reader will allow us to make a ſhort Digreſſion, in favour of what may be called the *Civil Rite of Funerals*. The Print here annexed repreſents the Corps *laid out*, *and the Interment*: But this does not ſatisfy every Body's Curioſity. Moſt People require a Deſcription more particular than can be expected from Prints; we ſhall endeavour to gratify them, by the Account given by an Eye-Witneſs, the ſo often-mentioned Author of *Memoires*, *&c.* As he wrote in 1698, it is not improbable, but in forty years, a Nation, which ſeems to vie with the *French* in Inconſtancy, may have altered ſome of their Cuſtoms in that Point, we hope not many. " [w]As ſoon as any one has breathed his " laſt, ſays our Obſervator, the Miniſter of the Pariſh, and thoſe who have in " Charge to viſit dead Bodies, muſt have Notice given them: This was ordered to " be done, immediately after the great Plague which raged in *London* in the Year " 1665, that it might be found out if any Diſtemper proved contagious, and proper " Precautions taken to prevent its ſpreading. This Viſit is commonly performed by " two Women, the Clerk of the Pariſh receives their Atteſtation, and an Abſtract " of it is printed every Week, by which the Publick is informed, how many died " in the Week, of what Diſtemper, or by what Accident. An Act of Parliament, " *made for the Encouragement of the Woollen Manufactory*, ordains that all Corps " ſhall be buried in Flannel . . . . . without any Allowance for Linnen; but the " Flannel may be as fine as they think fit. . . . . Thoſe *Shrowds* are either be- " ſpoken or bought ready made, and moſt Linnen-Drapers have ſome by them of

[r] [r] *Calderwood*, p. 248, 306, 642, and 650. Thoſe Cuſtoms are, we believe, left off; or if they are ſtill kept up, they are not ſo common as in that Preſbyterian's Life-time.

[t] See *Downs*'s *Appendix*, before *Sparrow*'s *Rationale*, p. 172.

[u] As by theſe Words, *We recommend to thy Mercy the Soul of our Brother*, &c.

[w] *Memoires & Obſervations*, p. 129.

" all Sizes and Prices. . . . The Corps being waſhed very clean, and ſhaved if it " is that of a Man, whoſe Beard is grown in his Sickneſs, they put on it a *Flannel* " *Shirt*, the Sleeves of which are ruffled and plaited, with another tufted Piece of " the ſame Stuff, which covers the Opening of the Shirt upon the Breaſt . . . . " The Shirt muſt be above half a Foot longer than the Corps when extended at full " Length, that the Feet of the Deceaſed may be put into it as in a Bag; which " when performed, it is tied with Woollen, ſo as to look like a Tuft: They add to " this a Cap, with a large Chin-Cloth tied to the Cap, a Cravat and Gloves, all Wool- " len . . . Some put a large Quantity of Bran at the Bottom of the Coffin; inſtead of a " Cap, the Women have Head-clothes with a Forehead-cloth. Some Coffins are exceed- " ing fine. When the Corps is in it, they make a ſecond Viſit, to ſee whether it is all in " Flannel, and no Linnen, or even Thread, except Woollen, employ'd about it. The " Body lies ſo . . . . three or four Days, and all that Time is allowed . . . . to " get Mourning, and prepare for the Funeral. A Liſt is drawn up of thoſe who " are to be invited to it, and Tickets are ſent to them . . . . Before they ſet out, " every one may go and look on the Corps, which is ſet upon two Supporters in a " Room . . . . and a little ſquare Piece of Flannel, which covers the Face, is " then taken off. On theſe Occaſions the Living are honoured by the rich Ap- " pearance of the Ceremony. The Relations and chief Mourners are in a Room " apart, the reſt of the Company in other Apartments; the Coffin is nailed, or " ſcrewed, every one is preſented with ſome Roſemary, which they carry to the " Grave, and throw into it, upon the Coffin. Each drinks . . . . three or four " Glaſſes of Wine, both before the Funeral Proceſſion begins, and when they come " back to the Houſe, after the Burial . . . . Women, *ſays our Author*, ſeldom go " to the Burial of a Man, nor Men to that of a Woman . . . .

" Each Pariſh has Palls [x] of different Prizes, to let them out to the Under- " takers: Some of black Velvet, ſome of black Cloth, bordered either with white " Linen, or Taffety, about a Foot long. This Pall is white when the Deceaſed is " a Batchelor, a Maid, or a Lying-in Woman. It is ſo large, that it covers not only " the Coffin, but likewiſe the Men who carry it upon their Shoulders, and ſtill hangs " low enough to be ſupported by the Pall-Bearers, either Men or Women, according " to the Sex of the Perſon who is to be buried, and they have Gloves, Hat-bands, " and ſometimes Scarfs black or white given them: When every thing is ready, " two Men, with long Staves [y] tipped with a large Head of Silver, go firſt, then " the Miniſter of the Pariſh and the Clerk, who are immediately followed by the " Corps and Pall-bearers, the chief Mourners and other Perſons invited, two and " two, cloſe the Proceſſion. Generally they go into the Church, in the middle of " which the Body being placed upon two Treſtles, a Sermon or a funeral Oration " is preach'd, in Praiſe of the Deceaſed, or the common Inſtructions and Prayers " appointed for that Occaſion are ſaid: If the Body is not buried in the Church, " they carry it to the Church-yard belonging to it, and put it in the Ground before " the whole Company, which ſeldom goes off till the Earth is again thrown in. " . . . . Then all the Perſons invited go back in the ſame Order and drink again [z].

" People

[x] The Word *Pall* comes from the *Latin*, *Pallium*, a Cloak; and no doubt the *French* Word *Poële*, which heretofore was ſpelt *Pouaille*, had the ſame Origin.

[y] The Account here given is what the middling ſort of People obſerve, and from them, ſays our Author, we muſt learn the Cuſtoms of every Country.

[z] This drinking at Funerals bears ſome Reſemblance with the *Epulæ Feriales* of the Ancients: But waving this Piece of Erudition, we cannot omit the odd Practice, ſo common in *England*, of drinking *Proſperity to*

" People of Faſhion are ſometimes embalmed, and are laid for ſome Days, a Fort-
" night or more, on a Bed of State, and are carried in a Herſe to the Burying-
" place either belonging to the Family, or of which the deceaſed has made Choice.
" The Herſe is attended by ſeveral mourning Coaches."

WE ſhall conclude this Diſſertation, with ſome ſuperſtitious Practices which are mightily in vogue, amongſt the vulgar Sort; there are ſuch in all Countries, and *England* is not exempt, tho' it otherwiſe abounds with many bright Men, who handle all Subjects with a Freedom of Thought, which no other Part of *Europe* enjoys. This Liberty is univerſally admired, even in the *Fire and Faggot Countries*[a]; but as it is apt now and then to dazzle by its Paradoxes, in which it is like a Flaſh of Lightning; on the other Side it cannot reach and inſtruct the ill diſpoſed Minds of the Mob. We ſhall give an Account of thoſe Cuſtoms without any other Order, than as they preſent themſelves.

THE firſt is, what they relate concerning the Chair of the Kings of *Scotland*, that fatal Chair, which was looked upon as the *Palladium* of that Kingdom, and had the ſame Honours paid to it, as to *Relicks*. " An ancient *Scots* Prophecy, they ſay, " foretold, that whenever that Chair, on which the Kings of *Scotland* ſate at their " Coronation, ſhould be transferred out of *Scotland*, the Kingdom ſhould alſo be " transferred with it." 'Tis now at *Weſtminſter*, and is made uſe of at the Coronation of the Kings of *England*; what might we not ſay on this Occaſion, of thoſe miraculous Stones which delivered Oracles, eſtabliſhed and ſtrengthened Kingdoms, or drew down the choiceſt Bleſſings of Heaven upon particular Families or Perſons; if the narrow Bounds we have preſcribed to ourſelves allowed us to mention all the Wonders of that Kind, related by ancient Hiſtorians? One of theſe Stones is incloſed in that Chair, it pronounced Oracles in *Ireland*; the *Scots* took it from thence, and brought it to *Scone*, the uſual Place where their Kings were crowned: In Proceſs of Time the *Scots* loſt it, and now it is at *Weſtminſter*. It was, no doubt, a Heathenish Stone in the Times of the *Druids*, but the Monks made it Chriſtian, or at leaſt Jewiſh, and raiſed it to the Dignity of being that very Stone, which the Patriarch *Jacob* made uſe of [*Gen.* xxviii.] for a Pillow. St. *Thomas Becket*'s Relicks, the Drops of his Blood, ſtill to be ſeen, the Viol uſed at the anointing of the King, ſo exactly Parallel to that other at *Rheims*, and given by the bleſſed Virgin to the ſaid St. *Thomas Becket*, are not much valued by the Church of *England*; ſo we ſhall omit them.

AT *Coventry* in *Warwickſhire* they celebrate yearly a ſtrange Feſtival, of which the Author of the *Memoires*, &c. gives the following Deſcription, p. 72. " In the Time " of *Edward* the Confeſſor, *Godfrey* Lord of *Coventry* being highly diſpleaſed with " the Inhabitants of that Town, took away all their Privileges from them, &c. " They try'd all poſſible Means for the Recovery of their loſt Liberty; but with-
" out Succeſs. Happily for them at laſt, they had Recourſe to *Lady Godiva*, (ſo " *Godfrey*'s Wife was called) and humbly beſeeched her to intercede in their Behalf: " ſhe undertook it; her firſt Endeavours were fruitleſs..... However ſhe did not " give over, and was ſo preſſing with her Huſband, that at laſt he promiſed to

the Church, or *to the Memory of the Dead*. Such was the whimſical Notion of ſome Heathens drinking the *Health of their Gods*. Theſe and ſuch like muſt be *pledged* (from the *French* Word *Pleger*) coſt what will: They run generally upon *State Intrigues* or *Party Buſineſs*: And an *Engliſhman* might as ſafely declare himſelf openly a Traitor to the Party he has embraced, as to refuſe drinking on theſe Occaſions, even though he ſhould alledge his want of Power to drink.

[a] Leſt our Readers ſhould miſtake the Meaning of *Faggot Countries*, we muſt let them know, it means thoſe Countries in which Hereticks are condemned to be burnt. They are ſo called by the Author of *Biblioth. Angloiſe*, Tom. 14. Part the Second.

" grant

" grant her Requeſt, upon one Condition ſhe was to comply with. *By St. Mat-*
" *thew*, ſays ſhe, I will do any thing not impoſſible, to deliver *Coventry* from the
" Slavery it groans under. Then *by St. Thaddæus*, anſwer'd *Godfrey*, you ſhall be ſet
" ſtark naked upon a *white Hackney*, and in that Condition you ſhall go through
" every Street in the Town. *Godiva* was ſhock'd at the Propoſal, however, as ſhe
" had taken an Oath to do whatever was not impoſſible, ſhe accepted the Condi-
" tion, and having reſolved to comply with it, an Order was publiſhed by Sound of
" Trumpet, enjoining every Body to keep at Home on ſuch a Day and at ſuch an
" Hour, to ſhut all their Doors and Windows whilſt ſhe paſſed by, under Pain of
" Death to be inflicted on the Offenders. All obey'd except a Baker, who was pu-
" niſhed according to his Deſerts. . . . . Thus *Coventry* was freed by *Godiva*. In
" Memory of which that Lady's Statue, richly adorn'd, and crown'd with Flowers,
" is yearly carried in a ſolemn Proceſſion, with lighted Torches, and all the Marks
" of publick Joy and Acknowledgment. The Baker is alſo repreſented, at the
" ſame Window, and in the ſame Poſture, in which he was taken up: The
" Maſter of the Houſe is obliged to new-paint his Statue every Year, and to find a
" Wig and a Hat for it."

THIS merry and jocular Feaſt may be matched with three or four ſuperſtitious Cuſtoms, which are ſo low and groſs, that we are almoſt aſhamed to mention them: But the Account will divert ſome of our Readers, and after all, to become agreeable, they only want to be ſet off by the delightful Style of *Abbé de Choiſy*, that celebrated Writer and Embelliſher of Trifles. " I have often taken Notice, (ſays
" the ſame Author of *Memoires & Obſervations, &c.* p. 192. and 411.) that a
" Horſe-ſhoe was nailed on the Threſhold of the Doors of the People of the loweſt
" Rank; upon Enquiry into the Meaning of it, they uſually anſwered . . . . it was
" to hinder Wizards from coming into their Houſes. They commonly laugh when
" they ſay it, yet are not in Jeſt; why ſhould they take the Pains to nail this Piece
" of Iron at their Door, unleſs they believed that there is, or at leaſt may be, ſome
" ſecret Virtue in this Practice; which brings to my Remembrance another Piece
" of Folly; the common People have a particular Regard for the Money which
" they call *Hanſel*, that is, the Price of the firſt Thing they ſell, they kiſs it, ſpit
" upon it, and put it in a Pocket by itſelf: Again, they look upon it as a good
" Omen, to have about ones Face Spots upon which Hair grows, and take great
" Care of what Hair thoſe Excreſcences produce." Some fooliſh Women and Children entertain alſo an extravagant Notion that they muſt eat a Piece of a Gooſe on *Michaelmas* Day, without which they imagine they ſhall be deſtitute of Money all the Year round: This deſerves only Contempt, and it is not impoſſible, but its being ſlighted helps to keep up the Cuſtom. The *Milk-Women's Anniverſary Feaſt*, (if it may be called ſo) furniſhes us with another Inſtance of fooliſh Mirth. On the firſt of *May* and ſome Days following, they go in Ceremony to pay their Reſpects to all their Cuſtomers, they make Uſe of all the Ornaments which may become country Girls, Flowers, Ribbands, Garlands; they borrow Silver Tankards, Punch-bowls, Salvers, and all Sorts of Plate, this they tie with Ribbands, adorn with Flowers, and put it on their Heads inſtead of their Milk-pails; thus equipped they go from Door to Door, accompanied by a ſorry Bag-piper, or ſome Fiddle-ſcraper, and there dance, in order to get ſome Money. How many religious Rites and Ceremonies have been invented for the ſame End! The *Spectator, Tom.* 5. juſtly complains of the prodigious Numbers of pretended *Bohemians* and Fortune-tellers which

ſwarm in *England:* And the *Tatler*, Vol. I. has a merry Story of three Women indicted for Witch-craft, and of the Parſon's ingenious Explanation of their ſuppoſed Crimes.

WE muſt not omit our Neighbours, the *Welſh*, *Iriſh*, and *Scots*. On the firſt of *March*, dedicated to St. *David*, Patron of *Wales*, all the *Welſhmen* wear a real Leek, or ſome Repreſentation of that Root, in their Hats; becauſe on the ſame Day their Forefathers, in a Battle againſt the *Engliſh*, uſed that Stratagem, to diſtinguiſh themſelves, and know one the other in the Dark from their Enemies; yet the Kings of *England* are ſo obliging and complaiſant to the *Welſh*, as to wear one themſelves. As to the *Wild-Iriſh*, we have given an Account of their Superſtitions in the ſecond Volume of this Work, amongſt the *Religious Ceremonies of Idolaters*. But the Chriſtians of *Ireland* are remarkable for St. *Bridget*'s *Perpetual Fire* at *Kildare*. It was with great Care kept burning in a Monaſtery of Nuns, called upon that Account the *Fire-Houſe*. This was in Imitation of the Fire of the Goddeſs *Veſta*, who to be ſure was repreſented by St. *Bridget* and her *Chriſtian Veſtals*. St. *Patrick*'s Purgatory [b] is famous likewiſe. But St. *Magnus*'s *Cup* is leſs known (this concerns the *Scots*) it was heretofore kept with great Reſpect and Veneration in one of the Orcades, the Inhabitants pretended to have it from St. *Magnus*, firſt Biſhop of that Iſland; it was the Standard of the Ability of his Succeſſors, if they could drink up at a Draught what Wine it contained; the poor Country People took it for a ſure Sign of a fruitful Year. In the Province of *Munſter* in *Ireland* there was a dangerous Fountain, which if any one touched with his Hand, there followed inceſſant rainy Weather, which nothing could put a Stop to, but a Maſs ſaid by a Virgin Prieſt, in a Chapel built near the Fountain. We ſhall paſs over in Silence that *Mill* near *Oſſory*, which could not grind Corn on a *Sunday*; the *hollow Stone*, in the Neighbourhood of *Cork*, which always furniſhed as much Wine as would ſerve to ſay Maſs; thoſe *Teals* which could never be taken, but in the *Name of God* and of St. *Colman*; and many other abſurd Wonders, which ought to be buried in Oblivion.

[b] See a more particular Account of this Purgatory in the ſecond Vol. of *Superſtitions anc. & modern.*

A

DISSERTATION

Concerning the Eccesiastical [a] DISCIPLINE of the PRESBYTERIANS.

THE Representations made by the Presbyterians in 1564, against subscribing to the Discipline of the Church of *England*, submitting to its Liturgy, or conforming to its Ceremonies, brought upon them the odious Appellation of *Puritans*. We call it an odious Name, it being highly probable, this Nick-Name was bestowed upon them with a malicious Intent, too common in religious Disputes, of comparing them, either to the *Manicheans*, who in the third Age were called *(Cathars)* [b], or to the *Albigenses*, Hereticks of the twelfth Age, to whom the Orthodox of that Time gave the same Name. Whatever the Intention might be, the Presbyterians, far from taking it as a Reproach, are proud of, and glory in, that Appellation, as being a Proof of their earnest Desire, that the Discipline of the Church, and the religious Worship, may be *pure*, and without Blemish. " [c] When " Arminianism appeared first, towards the End of King *James* the First's Reign, " those who remained fixed in *Calvin*'s Sentiments (about Grace and Predestination) " were called [d] *Doctrinal Puritans:* But this Denomination became afterwards odious, " by being made use of to defame those, *whose Life and Conversation was truly Saint-* " *like*, and who endeavoured in their Devotions to follow *with a pure Heart* the In- " structions of their Ministers. A *Puritan* therefore in those Days might have been " defined: *A Christian severe in his Morals, Calvinist in his Doctrine, Non-conforming*, as to the Discipline and Ceremonies of the reformed Church of *England*, but not separated wholly from it, except in those Points."

THE Presbyterians, who plead most for *Toleration*, pretend that they are divided from the Church of *England*, only in outward Appearance (since their fundamental Articles of Doctrine are essentially the same) and that their Division is advantageous to the Church and State. As to the Church and Religion [e], say they, we keep up a laudable Emulation in the Clergy; we oblige them in some measure to comply, out of Jealousy, with the Duties which Religion and their pastoral Dignity requires from them. Discipline would soon grow remiss, and be neglected, if it was not prevented by our non-conforming Meetings, which if once suppressed, and every one forced to go to his Parish-Church to serve God, Ignorance and Laziness will prevail amongst the Clergy; Superstition, Blasphemy, and Atheism, amonst the Laity. As to the

[a] [c] [d] See *Neal*'s *History of the Puritans*, in the Preface. But the Presbyterian Discipline is described at the End of the History.

[b] *Cathars*, or *Pure ones*, from the *Greek* Word *Katharos*, Pure.

[e] *Neal*'s Preface to the *Hist. of Purit.*

Government of the State, who has more warmly eſpouſed the Defence of the Laws and Liberty of theſe Kingdoms? Who has more chearfully contributed to bring over King *William* III. to ſettle him upon the Throne, and to the Succeſſion of the Crown in the Proteſtant Line? As long as Non-Conformiſts are tolerated in *England*, it will never want good Patriots, and bold Aſſertors of publick Liberty. Far then from endeavouring to oppreſs the Preſbyterians, or to force them to conform, or comprehending them in the Church; the publick Intereſt demands that their Complaints ſhould be heard, the Cauſes of them removed, or at leaſt that Diſſenters be tolerated, and allowed the Enjoyment of their civil Rights and Liberties.

SUCH Speeches are common in *England:* Whereas in other Countries they dare not ſo much as entertain ſuch Thoughts. What Sect, what Party dares be ſo bold, as to pretend, that the Welfare of the State, and even of the Religion by Law eſtabliſhed, depends on its being *protected and maintained?* And that out of *Policy* one ought not to labour for their Re-union to the Church? And laſtly, that without this Diviſion *Tyranny would enſlave the State, and Superſtition deſtroy Religion?* In any other Kingdom, ſuch Remonſtrances would be thought the very height of Impudence, and the *Bigots*, if they found it out of their Power to burn effectually ſuch Hereticks, before Men, would do it *mentally in the Sight of God*, by the moſt fervent Prayers the Bitterneſs of their Zeal could ſuggeſt.

WE muſt now preſent our Readers with a ſhort Account of the Oppoſition made by the Preſbyterians ever ſince the Year 1564, to the ſettling the exteriour Worſhip appointed by the *Engliſh* Liturgy. If we give Credit to the *Engliſh* Hiſtorian of Puritaniſm, this religious Diſpute was not without ſome ſingular and extraordinary Circumſtances [f]. In the Reign of Queen *Elizabeth*, the Chancellor of the Biſhop of *London* ſhewed to the Preſbyterians a Prieſt of the Church of *England* in his ſacerdotal Dreſs; and from his Judgment Seat gravely directed this Speech to the Non-conforming Miniſters: " Miniſters of *London*, 'tis the Will and Good-Pleaſure of the Queen's " Council, that you obſerve exactly *the Unity of the Apparel* [g], and that you conform " your Dreſs according to the Pattern ſet before you of a Prieſt in his *Canonical* " Habit, *viz.* a ſquare Cap, a Caſſock, a *Tippet* [h] (and a Surplice in his religious " Functions) ſubſcribe to this Order by the Word *Volo*, and you who are againſt " it write *Nolo*; be brief, and do not argue." This Diſcourſe ſtopped the Mouths of the Opponents, the Author pathetically deſcribes the Fright and Diſtreſs of theſe *poor Non-Conformiſts*, who thought *the Livery of Antichriſt and the Mark of the Beaſt* was forcibly preſſed upon them. Yet the greater Number were ſo weak as to conſent, the reſt would not be corrupted, and were declared unworthy to be Miniſters. This ſhews a great want of Toleration in the Church of *England* of thoſe Times, and a like Zeal in the cotemporary Preſbyterians. In 1565 a Book was publiſhed to prove by the Holy Scriptures [i] that no body could wear the pontifical Robes of the *Popiſh Church* without *conſenting to Idolatry*. So worthy a Cauſe, and ſo conformable to the Goſpel, could not want Martyrs. The Preſbyterians reckon as ſuch thoſe who were either deprived of their Livings and Penſions, or thrown into Goal, or forced to go into a voluntary Exile, *&c.* The Year 1566 was the memorable *Epocha* of the Preſbyterians Separation from the Church of *England*. Though ſome Ceremonies,

[f] *Neal's Hiſtory*, &c. p. 211. and 215.
[g] Who would not think the Eſſentials of Religion was the Unity aimed at?
[h] Now called a *Scarf*, and wore by Canons, Doctors, and Lords Chaplains.

the Surplice, and other epiſcopal Ornaments, happened to be what they moſt deteſted, yet many other Parts of the *Engliſh* Worſhip were offenſive to them, and this is the Account which their Hiſtorian gives of them. [i] They diſlik'd the Superiority which Biſhops claimed over Prieſts, their Power ſeem'd too great, and their Pride was inſufferable. The Diſtinction of Deans, Archdeacons, *&c.* diſpleaſed them. Diſcipline they thought too remiſs. They could not bear with a Repetition of the ſame Prayers, not even of the Lord's Prayer; nor with the Leſſons being ſo often interrupted by Reſponſes, reading apocryphal Books, Feſtivals, the Pomp and Magnificence of the publick Service in Cathedrals, Muſick in Churches, the Uſe of the Sign of the Croſs in Baptiſm, Churching of Women, Godfathers and Godmothers, Confirmation, receiving the Communion kneeling, bowing to the Name of *Jeſus*, nor with the Wedding Ring. We thought it convenient, if not neceſſary, to give at once a full View of their Complaints, though moſt of them have been mention'd in the foregoing Diſſertation. It muſt not be forgot in this Place, that the Puritans maintain, with as much Steadineſs and Zeal, as the Calviniſts or any other Proteſtants, that inherent Power, which all of them allow to each Chriſtian, of examining his Religion, learning and underſtanding it himſelf, and explaining it to others, according to the *private* Light he receives from God.

The Preſbyterian Meetings were treated as ſchiſmatical during the Reign of Queen *Elizabeth*. The *Conventicles* were diſperſed and broke up: (This is the Name given then [k] and ever ſince to all the Aſſemblies of Fanaticks and diſſenting Sectaries) Thoſe who were found preſent, were threatened, impriſoned or fined: This only ſerved to raiſe the Preſbyterian's Zeal to a higher Pitch; which is the natural Conſequence of Perſecutions on Account of Religion. They complained louder than before, [l] they mutually, and like Brethren, encouraged one the other, to refrain from hearing the Sermons of the Pariſh Prieſts, who, as they ſaid, would not ſtand up in Defence of the Goſpel, againſt thoſe *Remains of Popery*, the Surplice, *&c.* One of them, more moderate in outward Appearance than the reſt [m], openly declared, that *indeed he could not ſay the Popiſh Ornaments and Ceremonies were defiled and impure*; yet *by the Grace of God* he was firmly reſolved never to wear a *four Corner Cap*, or Surplice; becauſe he could find no Decency or Edification in that Dreſs, which on the contrary was an everlaſting Source of * Diſſention in the Church of Chriſt. He further publiſhed it to the whole World, that he never would receive the Communion in a kneeling Poſture, becauſe it ſeemed to him *too Papiſtical*, and to bear too near a Reſemblance with the *Adoration of the Hoſt*. Such Flights are manifeſt Proofs of the ſubtil Evaſions which Party Zeal will find out; ſuch nice Scrupuloſity which refuſes to comply with outward Ceremonies, no ways oppoſite to ſound Doctrine, furniſhes us likewiſe with a convincing Argument to ſhew, That *Orthodoxy* which ſtands upon trifling Exceptions, and down-right *Superſtition*, though they are two extremes, yet they are nearly ally'd, and Equally to be avoided.

In the Year 1572, according to the Hiſtory of Puritaniſm [n], whilſt the *Conformiſts* uſed the *Puritans* with the utmoſt Severity, whilſt thoſe Diſputes were the hotteſt, in which (if Credit is to be given to the Puritans) the *Conformiſts* gained the Victory, not by dint of Argument and Reaſon, but by ſuperiour Force and Power; the firſt

[i] *Neal*, p. 235. and following.
[k] The more moderate call them *Meetings* as if by Chance.
[l m n] *Neal*, p. 246. 250. 301.
* On whom muſt the Guilt lye? Certainly on thoſe who ſeparated themſelves on ſuch trivial Pretences.

Preſbytery, or firſt Preſbyterian Church, was privately eſtabliſhed at *Wandſworth*, about four Miles from *London*. The ſame Hiſtorian relates, that in 1576, the Miniſters of the Puritans, held ſome Aſſemblies, in which they drew up a Form of Diſcipline peculiar to themſelves. *Cartwright*, a zealous and learned Preſbyterian, review'd it ſometime after, and having [o] put it in Order, by and with the Help of ſome other Miniſters, he tranſlated it from the *Latin* Original, and added a Preface, in 1584. This Work was ſent to be printed at *Cambridge*, but the Archbiſhop of *Canterbury* ordered all the Copies to be ſeized, and condemned it to be burnt as factious and ſeditious. We ſhall extract from it what we ſhall ſay of the Preſbyterian Diſcipline, but we think it neceſſary to premiſe the following Remarks concerning the Puritans.

1. THEIR own Hiſtorian gives them the Honour of ſetting the firſt Example of the Veneration and Reſpect with which the Sunday is ſtill kept by the *Engliſh*. In 1595, one *Bound*, a Preſbyterian Doctor, publiſhed a Treatiſe on the Sabbath [p], in which he endeavoured to prove, that Chriſtians ought to abſtain from all Sort of Work, and *reſt* on *Sunday*, with as much Exactneſs and Regularity as the *Jews* did on the *Saturday*: As a Conſequence of this Principle, he allow'd of no Recreation whatever on *Sunday*. This Book, ſays the Hiſtorian, was highly applauded by the People, and reſtored to its antient Dignity the Lord's Day, which was then generally prophaned by the moſt indecent and ſhameful Diverſions. The Puritans laid all thoſe Diſorders to the Charge of the Conformiſts, pretending they were good for nothing [q], but they themſelves were the only Chriſtians in *England*, who were ſcrupulouſly exact in religious Duties; on *Sundays* in particular, they diſtinguiſhed themſelves by publick and private Marks of Devotion. A Book which brought about ſuch a glorious Change, deſerved a better Fate, yet it was cenſured with great Severity; the Church of *England* Party accuſed it of *paving the Way to a judaical Obſervation of the Sabbath*, and of being wrote in direct Oppoſition to the Laws of the Land: At the laſt it was ſuppreſſed by Order of *Whitgift* Archbiſhop of *Canterbury*, but this Condemnation only enhanced the Price, and made it be read with more Attention, and bought up with more Eagerneſs, and ſome few Years after, the Author reprinted it with Additions.

2. THE Doctrine of the *Engliſh* Church about Grace, Predeſtination, *&c.* ſeemed to favour *Calvin*'s Opinions on that Subject, till towards the End of the ſixteenth, and beginning of the ſeventeenth Age, the Divines began to [r] *ſoften*, and in Proceſs of Time, *to lay aſide, and overthrow the Opinions which had been eſtabliſhed. Arminianiſm* prevailing againſt the old Syſtem, *Calvin*'s Divinity was look'd upon as *antiquated and out of Faſhion* by the *Conformiſts*, who derided its Followers by the Appellation of *Doctrinal Puritans* [s]. At the Beginning of theſe Diſputes, the Memory of *Calvin* was *ſo precious* in *England*, that it would have been ſafer for any Man to wage War againſt all the Saints of the Chriſtian Church, than againſt this ſingle Apoſtle of the Reformers. But ſtrange Alterations have happened ſince, and how far the *Engliſh* were ſenſible of the Blemiſhes of *Calvin*'s Character, may be plainly perceived by

[o] *Neal*, p. 449.
[p] *Neal*, p 577.
[q] A rigid Preſbyterian was ſo audacious as to ſay in one of his Books, that all the honeſt Men were in that Party, and that there was no Medium betwixt *aboliſhing Epiſcopacy, and calling up the Pope out of Hell.* See *Bayle*'s Critical Dictionary, in the Article of *Ameſius*.
[r] *Neal*, p. 579.
[s] See one of the foregoing Notes.

the

the Writings of a Prieſt[t] of the *Engliſh* Communion. Yet moſt People will own there is ſome kind of *Analogy* or Likeneſs betwixt the Severity of his Principles, and the Sourneſs of his Temper.

THE Zeal which the Univerſity of *Cambridge* ſhewed in his Defence, is a convincing Proof of their ſtrict Adherence to his Doctrine. In 1595, notwithſtanding the Oppoſition of the Archbiſhop of *Canterbury*, as may be gueſſed from the Hiſtory of thoſe Times, the *Articles of Lambeth* were publiſhed. We ſhall not enter into a Diſcuſſion of thoſe knotty Queſtions[u], but only preſent our Readers with the firſt Article, which was this, " God has from all Eternity predeſtinated ſome Men to " Life, and reproved (or condemned) the reſt to Death." If an *Arminian* was to give a Paraphraſe, or looſe Explication of this Article, it would run thus: " God " has predeſtinated ſome Men to be ſaved, (though they may often in their Life- " time commit ſuch Sins as may deſerve eternal Damnation [w].) Others he has placed " upon the Brink of a Precipice, not only without Strength enough to keep them " from falling in, and by conſequence reduced to an Impoſſibility of eſcaping the " Danger; but even with a premeditated Deſign, to let them fall without afford- " ing them any Help." The Puritans were alſo engaged in a Diſpute concerning Chriſt's Sufferings, and his deſcending into Hell.

3. AT laſt, towards the End of Queen *Elizabeth*'s Reign, Policy, ſay the Preſbyterians, brought on a kind of Truce, between them and the Epiſcopal Churchmen, who had a Mind to court the Heir Apparent to the Crown, who was, we may ſay, born and bred a Puritan. The pleaſing Proſpect of being quite ſettled in the approaching Reign, and freed from the many Afflictions they had ſo long endured under Queen *Elizabeth*, occaſioned much Joy amongſt the Preſbyterians: They little dreamed that *James* the Sixth of *Scotland* and Firſt of *England*, would embrace the Church of *England*'s Communion, out of Policy, Indifferency or Inconſtancy. They preſented to him, at his Acceſſion to the Throne, what is called the *Millenary Petition*. They complained heavily of the inſupportable Yoke they groaned under, by being forced to ſubmit to the *Engliſh* Worſhip and Diſcipline, to the Ceremonies and Eccleſiaſtical Cuſtoms of Epiſcopacy. *James*, ſay the Aſſertors of Epiſcopal Authority[x], was too wiſe to be impoſed upon by the Puritans, who aimed at nothing leſs *than a total Subverſion of the Church*: But, if we believe the Puritans, *James*, blind both to his own and the Church's Welfare, eſpouſed the Epiſcopal Notions, which, they pretend, are *Popery in Diſguiſe*; *and that King had not Courage to withſtand.* His Partiality towards Epiſcopacy was ſuch, that after the *Conference at Hampton-Court*, wherein he behaved more like a Doctor or School Divine, than as became a King; after hearing the ſtrongeſt Arguments in Favour of the Preſbyterians, he plainly told the latter[y], that if they had no better Reaſons to alledge, he was determined, *either to make them conform, or to clear the Land of them.*

4. TO give in few Words a true and full Character of theſe firſt Preſbyterians, we ſhall borrow from their Hiſtorian the Deſcription he gives of them. He ſays they bore with all poſſible Patience and Moderation, the Haughtineſs and unjuſt Treatment of the Eccleſiaſtical Courts. Tho' they were ſo ſeverely dealt with in the long

[t] See Mr. *Downes*'s Appendix, before the *Rationale* of Dr. *Sparrow* Biſhop of *Norwich*, p. 177.

[u] Some of the Clergy think the Laity ought not to meddle with Controverſy; but St. *Peter* tells them they ought to be ready to give an Account of their Faith.

[w] The ſecond Article ſays, the Will of God alone ſaves them, and the fifth, that the Spirit of God is never *extinguiſhed* in the Predeſtinate.

[x y] See Mr. *Downes*'s Appendix, *&c.* before *Sparrow*'s Rationale, *&c.*

Reign of *Elizabeth*, they preſerved an inviolable Fidelity to her; they uſed no other Argument to defend their Cauſe, except Scripture Paſſages, no Weapons but Prayers and Tears. Their Abhorrence of the religious Cuſtoms of the Church of *England*, was ſolely founded on their *Popiſh Origin*, the leaſt Shadow of which fired their Zeal. This they freely owned. If they had not ſeen Surplices wore by Popiſh Prieſts, they probably would not have expreſſed, or even conceived ſo great an Averſion for that Dreſs: All Things conſidered, the Puritans were the moſt couragious Proteſtants in the Nation, ſteady *Calviniſts*, vehement and pathetical Preachers, and bold Aſſertors of the Proteſtant Cauſe. So far is ſaid in their Praiſe. But the ſame Author blames them likewiſe, yet ſparingly, and with Tenderneſs. He owns, that whilſt they ſo carefully avoided one Extreme, they run the Riſk of falling into the other, that their burning Zeal in Favour of the new Form of Diſcipline might have betray'd them[z], had it been countenanced by the Laws. He further acknowledges, that the Preſbyterians Notions and Tenets were dark and confuſed, as to what concerned the Rights of Mankind about Religion and Civil Society. Thoſe Ideas, as they were taken up from, and had a near Affinity with the *Jewiſh Theocracy*, could not be put in Practice at a Time, and amongſt Men, who were ſo far from being under the immediate Government of God. Beſides theſe Defects, they were guilty of ſome others very oppoſite to the Spirit of the World, and rendered them leſs fit for Society. Their Severity was exceſſive, they cenſured too freely and too ſharply the diſorderly Life and Conduct of Men in the higheſt Dignities: The leaſt Faults, at what Age ſoever committed, were looked upon by them as capital Crimes. However, in all their Deportment, they expreſſed a deep Senſe of the Reſpect and Veneration due to Religion; their Prayers were continual; Oaths, and every indecent or too free Diſcourſe were carefully avoided by them; a ſtrict Obſervance of the *Sunday*, going twice on that Day to the Meeting, with a Bible under the Arm, was in thoſe primitive Days of Preſbytery, a ſure Mark to know a Puritan by. *Saturdays* alſo were ſpent in Prayer, rehearſing Sermons, teaching Children their Catechiſm; and every Day of the Week had ſet Times for Devotion. We ſhall proceed no further in the Account of their other Perfections ſummed up by the ſaid Hiſtorian, who paints in lively Colours the *golden Age* of that Sect. All theſe good Qualities made no Impreſſion upon the Epiſcopal Churchmen, they never mentioned the Preſbyterians, without the odious Epithets of *Preciſians*[a], *Schiſmaticks*, *Enemies to God and to the State*.

5. If we again credit the Puritans, all the Vices oppoſite to the above-mentioned Virtues, were found in the Church of *England*'s Communion. Their Ignorance was little inferior to that of the *Romiſh* Clergy: Moſt of their Prieſts could ſcarce read the Books of Common-Prayer and of Homilies. In the Country, and Places diſtant from *London*, the People, for want of due Inſtruction, retained Popiſh Errors, and were not much better than Heathens[b]. Every Eccleſiaſtick or Lay-man who was remarkable for Piety, for ſtrictly *keeping the Sabbath* (Sunday) *holy*, or who openly declared himſelf an Enemy to Prophanation and Popery, was ſure to be be branded with the Appellation of Puritan. The Biſhop's ſteady Adherence to, and enforcing of outward Ceremonies, hindered the Progreſs of the Reformation, and

[z] The Meaning is, that probably they would not have tolerated any other Diſcipline: *Scotland* is a convincing Proof of it.

[a] *Preciſian* was a new coined word to ridicule the Puritanical Scrupulosity, which they ſo much valued. *Neal*, p. 597.

[b] *Neal*, p. 600.

Popery not being ſufficiently preach'd againſt, regained Ground: *Elizabeth* offended alſo the Puritans by her Toleration of the old Religion: That Princeſs loved the Statelineſs and Splendor of Ceremonies, ſhe would not leave off ſome Cuſtoms[c] condemned by the Reform'd. This made the Puritans[d] believe, and publickly accuſe her of being inclined to Popery, tho' ſhe openly was for a Medium, which might reconcile to her Scheme both *Papiſts* and *Puritans*.

6. The violent Proceedings againſt the Preſbyterians under *Elizabeth*, did not produce the deſired Effect, nor reunite them to the Eſtabliſhed Church; on the contrary, their Minds were ſtill more alienated from and imbittered againſt it. At the ſame time a new Sect appeared amongſt them, ſtill more *pure* and more ſevere than the reſt. Thoſe Refiners on *Puritaniſm* were known in 1581 by the Name of *Browniſts*, which they inherited from *Robert Brown* a *Norwich* Preacher. An unruly, rough and fiery Temper furniſhed this pretended Reformer of the Reformation itſelf, with all the Qualifications requiſite to carry religious Diſputes to the higheſt Pitch: His chief Talent conſiſted in violent and furious Invectives againſt the Diſcipline and Ceremonies of the Church of *England:* He and one *Harriſon* travell'd up and down throughout the Kingdom, inveighing bitterly in their Sermons againſt Biſhops, Ordinations, and Eccleſiaſtical Courts: They formed a conſiderable Party, which was ſoon diſperſed by the diligent and watchful Management of the Clergy and Miniſters of State. *Brown* and his Adherents fled to *Middlebourg* in *Zealand*; ſettled there a new Church: But this rigid Preacher ſoon grew out of Conceit with this way of Life, came back to *England* in 1589, forſook the Severity of his Principles, and embraced the other Extreme. The Party kept its ground, notwithſtanding this Deſertion of their Leader, and the rigorous Proſecutions, by order of the Government, againſt them and their Miniſters, two of which were put to Death in 1583, for publiſhing Libels[e] againſt the *Engliſh* Liturgy. In the Year 1592 *Barrow* became their Chief, and from him they had the Name of *Barrowiſts*, and their Number ſo far encreaſed that it amounted to twenty thouſand[f], and amongſt them People of Note and high Renown. They were alſo called *Separatiſts*, becauſe they abſolutely rejected all Communion with the eſtabliſhed Church. They ſet up to themſelves Miniſters, Readers, Elders and Deacons, who were all Laymen, except the Miniſters. They baptized Children by a ſlight Aſperſion, admitted no Godfathers or Godmothers at the Chriſtening. When the *Barrowiſts* intended to perform the Communion Service, ſome white Bread Loaves were brought in, and ſet upon a Table; the Miniſter bleſſed them by a ſhort Prayer, broke them, diſtributed part of them to ſome of the Communicants, and the Deacons went on with giving the Communion to the reſt, ſome of whom received it ſitting, ſome ſtanding; the ſame Order was obſerved in the Diſtribution of the Cup: The Office concluded with ſinging a Canticle or a Pſalm, and making a *Collection* for the[g] Poor. Whoever deſired to be admitted amongſt them, was to make the following Declaration in the Preſence of the Brethren, the firſt time he came to their Aſſembly. "I declare that I will walk with you as long as you walk in the way of the Lord; "and as far as the Word of God will warrant it to be requiſite." Theſe Rules were

[c] Images, Croſſes, *&c.*
[d] *Neal*, p. 601.
[e] In order to excuſe this Act of Severity, it was alledged, that thoſe Libels tended to the Overthrow of the Conſtitution, denied the Queen's Authority. *&c.*
[f] *Neal*, p. 543. out of Sir *Walter Raleigh*'s Speech in Parliament.
[g] The *Calviniſts* call it a *Collect*, which being equivocal, we have uſed the other plain Expreſſion.

agreed upon by them, in a Congregation which they held at *London* in a Brother's Houſe, in 1592. This was not the only one, ſeveral others were formed; but being at laſt diſcovered, thoſe who were taken up underwent an Examination, in which they owned, that for ſeveral Years they had met together every Sunday: at five in the Morning in the Fields during the Summer Seaſon; at a Brother's Houſe in Winter; that they ſpent the whole Day in Prayer, and expounding the Scripture; that they dined together like Brethren, and after Dinner aſſeſſed themſelves; and if any Money remained after paying for their Meal, it was given to relieve the Brethren who were detained in Priſon: That they did not ſay the Lord's Prayer, eſteeming it to have been given by Chriſt, rather as a Liſt of what they were to aſk, than as a Form of Prayer to be uſed. Their Enemies, ſays the Hiſtorian, laid to their Charge many extravagant Opinions concerning Baptiſm, Marriage, and the Miniſterial Functions being performed by Laymen, *&c.* Such is and will ever be the diſmal Conſequence of Party-Spirit in Religious Diſputes: it never admits of any Toleration, and the poor *Barrowiſts* [h] were treated accordingly. *Barrow* their Chief was hanged, [i] and with him another Miniſter of the ſame Sect. They had deſired a Conference with the Epiſcopal Clergy, which was refuſed for ſome Reaſons which are only remarkable for being equivocal, and ſuiting every Party whatever, when it is the ſtrongeſt, [k] and can back them by Violence.

WE muſt now take a full View of all the Tenets of the *Barrowiſts* or *Browniſts*: their Faith was the ſame with the Church of *England*, yet they did not own it to be the true Church, nor its Miniſtry lawful; they called the Diſcipline of it Popiſh and Anti-Chriſtian, they denied the Validity of the Sacraments when adminiſter'd by *Engliſh* Prieſts, and hindered their Adherents from being preſent at the *Engliſh* Liturgy; they rejected likewiſe the Communion of any Church, tho' ſeparated from the Church of *Rome*, which did not conform to theirs. Each of their Congregations was a little Republick, independent from any other, and ſtanding by itſelf; being of opinion that the Church Government ought to be *Democratical* or popular. Thoſe who became Proſelytes to their Principles, made firſt a publick Confeſſion of Faith, then ſigned a kind of Covenant by which they enter'd into an Obligation of conforming to the Goſpel according to the Rules and Articles agreed on and expreſſed in the ſaid Covenant or Confederacy. The whole and ſole Power of admitting or excluding the Members of thoſe ſmall Eccleſiaſtical Democracies, with the Deciſion of Controverſies, reſided in the *Confraternity* (we cannot give a more convenient Name to their Aſſemblies, ſince they called one the other *Brother*, as the *Waldenſes*, *Bohemians*, &c. had done before.) In theſe Aſſemblies they elected their Miniſters, Elders, Deacons, *&c.* with the Impoſition or Laying on of Hands, preceded by Faſting and Prayer. Their Prieſthood, or rather Miniſterial Dignity, required no Ordination, and was not an *indelible Character*. The Miniſter received from the *Confraternity* Authority to preach and adminiſter the Sacraments, *&c.* and as every thing was decided by Plurality of Votes [l], their Office might be taken from

[h] The ſame Author relates, that one of their Miniſters being preſſed to conform, and alledging that he could not, without incurring the Guilt of Hypocriſy and Diſſimulation, was anſwered by the Judge, "Go "to Church, obey the Queen, and be a Diſſembler, a Hypocrite, or a Devil if you will." What Tyranny! what is become of Chriſtian Sincerity and Charity! Party-Spirit minds not the Goſpel, yet reigns in every Chriſtian Communion.

[i] They ſuffered, ſays the Hiſtorian, with great Conſtancy, praying for the Queen.

[k] *Neal*, p. 554. Twelve Reaſons are given, one of which is, that a Religion eſtabliſhed by Act of Parliament, ought not in Juſtice to be ſubject to the Examen of any inferiour Authority.

[l] A Modern Author of *Diſcourſes concerning Religion and Government* is of opinion, that to avoid Tyranny, Prieſts ſhould become Laymen, and Laymen Prieſts by turns. To prevent Cabals, and falſe Reſpect, he is for aboliſhing the Diſtinction of Father, Mother, Brother, Siſter, *&c.* *Diſcourſe 9 and 10.*

them, they might be depoſed, and reduced to the State of Laymen, by the ſame Power and Method by which they had been elected.

When a Congregation was ſo numerous, that all the Brethren could not meet conveniently in one Place, they divided themſelves, or rather from the firſt, a ſecond iſſues forth, equally free, equally independent, chuſes its own Miniſters, becomes Siſter to its Mother, of equal Condition and Dignity, and as ſuch they are mutually to aſſiſt one the other. For, as we have ſaid before, no Church had any Right over another, and Advice and Remonſtrances were the only means left them; unleſs ſome one of the Churches happened to ſwerve from the Rules of Chriſtianity as ſettled among them, or to neglect and forſake thoſe Tenets which they looked upon as fundamental: In that caſe, if that Church would not come back to its Duty, and ſubmit to the Remonſtrances and Condemnation of the Brotherhood, the other Congregations ſeparated themſelves from that particular Aſſembly, and owned it no more as a Church of Chriſt.

The Power of *Browniſt* Miniſters was reduced to narrow Bounds. The Miniſter of one Congregation could not baptize or give the Communion in another; they had no ſet Form of Prayer; a *Brother*, tho' a Layman, might *propheſy* in the open Aſſembly. The *Browniſts* gave the name of Prophecy to the Exhortations given by word of Mouth. After Sermon it often happened, that a Brother propoſed ſome Queſtion about Religion, and the Reaſons he had for doubting; they held Conferences amongſt themſelves on the Subject which had been handled in the Sermon. Each Aſſembly was independent in its Cenſures; the ſupreme Power being lodged in each of thoſe ſmall Eccleſiaſtical Commonwealths, they had neither Claſſes, nor Convocations, nor Eccleſiaſtical Commiſſioners, nor Synods nor Councils.

The Reaſons good or bad which they alledged for their ſeparating themſelves from every other Church, chiefly from that of *England*, were theſe: The Laws of the Kingdom, and the Authority of the Queen, have introduced, they ſaid, many Innovations into the Church, and added to the Religion eſtabliſhed by Chriſt, ſeveral Cuſtoms which cannot be maintained with any colour of Juſtice. They moreover inſiſted, that the Religious Worſhip was disfigured by palpable and ſhameful Errors; that thoſe Additions, Innovations and Errors were preſſed upon Conſciences, as if they were eſſential and neceſſary Articles; that Perſecution being an infallible Mark of a falſe Church, that of *England* could not be true, ſince it was a perſecuting Church. Finally, the whole *Hierarchy* and Eccleſiaſtical Government was ſo corrupt and defiled, that they thought it impoſſible to reform it, and therefore found it eaſier to ſettle a new Form of Government, than to mend the old. In conſequence of thoſe Principles, they took up a Reſolution to come as nearly as they could to the Adminiſtration of the Church under Chriſt and his Apoſtles. But all their Endeavours produced only ſome odious Phariſaical Diſtinctions, whereas they ought to have tolerated, and ſupported with Chriſtian Charity and Patience thoſe Churches whoſe Communion they rejected.

If we followed blindly the Compilers of Catalogues of Sects and Religions, we might without much Difficulty encreaſe the number of the various Branches which ſprouted out of *Puritaniſm*. To theſe *Browniſts and Barrowiſts*, for example, which, as has been proved, made up but one Sect, we ſhould add, according to the Author of *Memoires & Obſervations ſur L'Angleterre* [m], the *Independents*, who afterwards

[m] *Memoires*, p. 367.

cloſed

cloſed in with the *Preſbyterians*; but 'tis evident that the *Browniſts* were hid under that Mask. Another Author[n], not content to diſtinguiſh the *Puritans* from *Preſbyterians*, invents out of his own fertile Brain another Sect of *Predeſtinarians*; and again another, whom he calls, by way of Ornament, and to ſet a Gloſs upon it, the *Anointed of England*. This Sect, ſays he, was founded by one *Wright*; the *Anointed* believed that none were guilty of Sin, except thoſe who would not receive their Doctrine, which they called the Doctrine of Truth. This the Author relates upon the Credit of *Saunders* a good Man, but a very partial Writer; and 'tis plain this Opinion is but a falſe Conſequence, drawn from the Principles of the *Browniſts*. Theſe *Anointed* were alſo called *Millenarians*, becauſe they believed that Chriſt would come again upon Earth, and reign a thouſand Years. In ſhort, this Fanatical Appellation of *Anointed* was only another Name of the *Millenarians*, of whom we muſt now give the Reader ſome Account.

THE Opinion of Chriſt's reigning a thouſand Years upon Earth, took its Riſe from the firſt Ages, it has often been renewed ſince: But the ingenious Author of *The Theory of the Earth, both before and after the Deluge*[o], has ſet it in the cleareſt Light. The famous *French* Proteſtant Divine who publiſhed his own Viſions and Prophecies in 1686 and 1687, under the Title of *Prophecies Accompliſhed*, endeavoured likewiſe to prove a Fifth Monarchy, and the Reign of a thouſand Years. Then, ſays he[p], and not till then, Chriſt will truly reign upon Earth; it will begin at the Converſion of all Nations, and of the *Jews* in particular, to the Faith of Chriſt, or rather, as the Fall of Antichriſt will go before this Converſion, the thouſand Years may begin to be computed from his Deſtruction. Our pretended Prophet adds, *that probably God will reckon the thouſand Years from the Event*. In the Year 1686 he made a Computation of Antichriſt's Reign, and[q] tho' he found ſome Difficulty in determining the preciſe Moment in which it ſhould end, *becauſe God in his Prophecies is not an exact Obſerver of Chronology*, and a Prophet *does not regard a few Years more or leſs*. At laſt he ſettled *the Fall of this Antichriſtian Empire, to happen in the beginning of the eighteenth Century, and according to all Appearance be-*

[n] *Jovet*, tom. 1 & 2. of his *Hiſtory of all Religions*. *Jovet* is as bad as *Roſs* and *Saunders*.

[o] *Thom. Burnet*, in his *Telluris Theoria Sacra*, pretends that before the Deluge the Earth was ſmooth, without any Hills, that it was hardned by the Sun, and contain'd within its capacious Womb, that great Abyſs of Water, which cauſed the univerſal Deluge; the Waters burſting the Earth, by the extream Rarefaction of the Fire which was in the Center. This broke the Earth into Pieces, and ſpoiled the Order and Œconomy of it. Hills and Mountains, Vallies and deep Caverns, were then formed, and are a lively Repreſentation of the Ruins of a City deſtroyed by a violent Earthquake. The Air of our Atmoſphere ſuffered by this Diſſolution. All Nature was corrupted; the Air loſt its Purity, the Earth its firſt Vigor, the Fruits of the Earth their Strength, by the Decay of Primigenial Juices. Man's Life, which was of ſuch Length before the Deluge, was much ſhortned. The World being unequally warmed by the Rays of the Sun, the Variety of Seaſons which were not neceſſary in the old World, were eſtabliſhed by Almighty God, as being abſolutely requiſite for the ruinous State of our Earth, *&c.* Such was the firſt Revolution by the Deluge: A ſecond will in due time be brought about, by a violent *Eruption of the* above-mention'd *Central Fire*, an aſtoniſhing Drought will be the Fore-runner of it; the *Body of the Earth* being dryed up, and becoming ſpongious and porous, the *Central Fire* will tranſpire through all its Parts, and ſet it all at once in a dreadful Blaze. Rivers, Lakes, Fountains, the Seas and the Ocean itſelf, will be dried up firſt; and the Places heretofore occupied by them, will then be burning Lakes of Fire and Sulphur. This univerſal Conflagration will ſerve to purify the Earth, which will be reſtored to its Primitive Form, and become ſmooth and even as at the firſt; and we ourſelves ſhall be reſtored to the primigenial Purity of the old World. *Burnet* proves this Change from the firſt Verſes of the fortieth Chapter of *Iſaiah*, and the 4th and 5th Verſes of the third Chapter of St. *Luke*'s Goſpel. The Seat of Antichriſt will be firſt conſumed, and he himſelf deſtroy'd by Chriſt's fiery Garments: Eclipſes and Earthquakes will be the Forerunners of this Revolution, which will cruſh all the Enemies of Chriſt, who will reign upon Earth with the Saints; theſe, according to the repeated Promiſes of the Divine Spirit, *will poſſeſs the Earth*; whereas in this Life they ſuffered Afflictions, and by conſequence reaped not the Effect of thoſe Promiſes. The Reign of a thouſand Years will be their Sabbath, or Day of Reſt; after having work'd (that is been perſecuted) during the other ſix Days of the Week; for our ingenious Author thinks, that this World (or Earth) is to laſt as many thouſand Years, as there are Days in the Week.

[p] *Jurieu*, tom. 2. p. 216 and 217. of *Accompl. des Prophet.*

[q] The ſame Author. *p.* 52. and following.

tween 1710 *and* 1715. This Book inclined moſt of the *French* Proteſtant *Refugees* to become *Millenarians*, and great numbers of them flattered themſelves with the Hopes of out-living *Antichriſt*, and of enjoying the firſt *Millenarian Pleaſures*. Before this Author publiſhed his Work, *Comenius* had with no better Succeſs fixed the Beginning of the thouſand Years to the Year 1672. Theſe two Prophets died opportunely enough to avoid being ocular Witneſſes of the Miſtakes in their Computations. Mr. *Whiſton* is as ſingular in his Notions, and ſtill more unſucceſsful in his Apocalyptical Syſtem and Computation, than his Brethren and Predeceſſors; for he has out-lived by many Years the time which he had fixed for the Deſtruction of Antichriſt, and beginning of the thouſand Years, *viz.* the tenth of *March* Old Style, of the Year 1714.

JURIEU writing in 1686, flattered the *Jews*; what he ſays of them in his two firſt Volumes muſt not be taken literally, ſince he has complained himſelf that his Meaning had been miſrepreſented; but in the Sequel of his Prophecies, which may be ſuppoſed to have been compoſed to clear up former Objections; he ſays of them, that they ſhall all meet again[r] in the Land of *Canaan* in the eighteenth Age, but not till they are converted to Chriſtianity; not by way of Conqueſt, but by the voluntary and liberal Conceſſion of other Chriſtian Nations: Then they will rebuild *Jeruſalem*, and become themſelves *the living Temple of the Lord*, and the moſt glorious and exalted of all the Nations *of the fifth Monarchy* (of a thouſand Years); becauſe the Meſſiah was born and had his Origin from them, *&c.* This Superiority is to conſiſt in Order and Rank, not in Power and Command over the reſt; the moſt extraordinary Gifts of Nature and Grace, the moſt excelling Prophets will be conferred upon, and reſide amongſt them: In the univerſal Church, the *Jewiſh* will be as the elder Siſter, that of the *Gentiles* as the younger. In this long and happy Reign the Divine Worſhip and Religion will be uniform, with one Spirit, and a perfect Union (by conſequence there will not be found amongſt them any paſſionate or cholerick Controverſiſt, always ready to diſturb the publick Peace, by finding out deteſtable Hereſies in the moſt harmleſs Opinions of his Brother. Divines.) Finally, The *Jews* are to lay down and caſt off that ſuperſtitious Contempt for all other Religions, which is ſo common amongſt them; and of which Chriſtians of all Communions and Denominations are ſo often guilty.

LONG before the above-mentioned millenary Authors, ſeveral Proteſtants had embraced the ſame Opinions, and it ſeems there was ſome Connection betwixt the Notions of the Reformed, and of the Reign of a thouſand Years. The Proteſtants ſaid to one another, and openly preached in their Pulpits, that by the Reformation they ſeparated themſelves from Antichriſt. Hatred made them wiſh his Deſtruction, and the Heat of Diſpute raiſed their Hopes and Expectation of it; they ſearched the Scriptures to find out ſome Ground for this; the Prophecies and chiefly the Apocalypſe or Book of *Revelations*, furniſhed them with what they thought proper Materials. The ancient *Chiliaſts* argued as the modern ones; both had their Antichriſts; both flattered themſelves with the ſame ſure Prognoſticks of his Deſtruction; ſome of both, who were more ſpiritual, pretended that the Pleaſures of that glorious State ſhould be only ſpiritual, whilſt the reſt, otherwiſe inclined, expected to enjoy carnal Satisfactions. Of all Proteſtants, none have more willingly and openly eſpouſed

[r] The thouſand Years begin at that Period of Time. See *p.* 79 and following, of the *Sequel of the Accomp. of Proph.*

that Opinion, than the Calviniſts and Preſbyterians[r]; the Millenarian Syſtem ought therefore in Juſtice to be attributed to them. On the ſame account, we muſt rank in the ſame Claſs the *Sabbatarians* or *Seventh-day-Men*, whom we have mentioned before[t] in that part of this Work which treats of the Cuſtoms and Ceremonies of the *Jews*. Moſt of the Millenarian Tenets are laid to the Charge of thoſe Sabbatarians, who are but few, and not much taken notice of; and their Devotion for the Sabbath may without much Difficulty be reconciled with the Reign of a thouſand Years. Several *Chiliaſt* Writers have called this Reign in a Myſtical Senſe, *The Great Sabbath*; they have ſearched and found out many notable things in the number *Seven*, which is that of the Sabbath: Such as God's Praiſes ſung by the Royal Prophet ſeven times a Day; the juſt Man's Falling and Riſing ſeven times; the ſeven mortal Sins mentioned in moſt Catechiſms; the Command of Chriſt to forgive Injuries ſeventy times ſeven; his chuſing and ſending before him ſeven times ten Diſciples. Laſtly, to ſhorten this Account of the myſterious Significations of this Number, ſeveral have thought it a particular Conſecration of it, that God himſelf choſe to reſt on the ſeventh Day. What glorious Types might not ſuch Interpreters find in the Number *Thouſand?* The Author cited in the Margin, has racked his Imagination[v] upon that Subject.

WE do not intend to follow the Example of *Roſs*, *Jovet*, and other ſuch Authors, who multiplied Sects and Hereſies without Number or Reaſon. Thoſe Writers would probably make a particular Sect of thoſe who were called *Congregationiſts*[x], who are the ſame as the *Independents*, the *Browniſts* or *Barrowiſts*, as appears evidently by the Articles which they drew up about Doctrine and Diſcipline, in the Year 1691. Neither would they leave out the *Cameronians*, ſo named from their Ringleader *Archibald Cameron*, a violent *Scots* Puritan Country Miniſter, and an inveterate Enemy to the Royal Family. This Fellow and his Adherents, ſeparated themſelves from the other Preſbyterians, upon a Difference in Opinion concerning Liberty of Preaching, which *Charles* the ſecond, after his Reſtoration, had granted to the Miniſters of that Party. The *Cameronians* inſiſted that ſuch a Leave granted by the King in an Affair purely Eccleſiaſtical, ſtrongly proved and eſtabliſhed his Supremacy in the

[r] There have been, and may be ſtill, many Millenarians amongſt the Presbyterians of *England*. In *France Amiraud*, *Launay* and others, did not want Followers in the ſame Opinion. In *Holland Coccеius* has explained the Prophecy about *Gog* and *Magog*, of *Antichriſt* and *Popery*, and Chriſt's Kingdom upon Earth. *Witſius*, *Alting*, &c. are reckoned amongſt *Cocceius*'s Diſciples.

[t] See tom. firſt, about *Jews* and *Catholicks*.

[v] *Bungus* of *Bergamo* wrote a Book, to which he gave the Title of *Numerorum Myſteria*, wherein he pretends that the number *Thouſand* is the *Cube* of Eternity, that it is a Figure and Type of Heavenly Perfection, that it denotes the hope of Life Everlaſting, repreſents Heaven, belongs to Chriſt in a particular manner, as being a moſt perfect Number. To be ſure ſuch refined Allegories could not eſcape the Authors or Followers of the Millenarian Syſtem.

[x] Once more we muſt repeat here, that ignorant or deceitful Writers have, under different Names, made three or four diſtinct Sects of only one in reality. *Congregationiſts*, *Independents*, *Browniſts*, *Barrowiſts*, are but one Flock, under various Denominations, which endeavour to keep in the *Sheepfold of the Lord*, without pretending to exclude abſolutely the other Flocks; provided they are *out of the Pale of the Romiſh Church*. *Lewis Dumoulin* wrote a Book in favour of the *Independents*, which he entitled, *Conformité*, &c. printed at *London* in 1680. He publiſhed it as an Inſtruction to his Brethren the *French* Refugees, moſt of whom condemned the *Independents* without knowing them. That Author pretends, that of all Eccleſiaſtical Forms of Government, that of the Independents is the moſt reaſonable, "comes the neareſt to the Conduct of the Apoſtles, and their immediate Succeſſors; .... and is the eaſieſt to be reconciled with Monarchical or any other Civil Government, as no ways interfering with, or uſurping any part of their Juriſdiction, &c." Their Name has been, he ſays, the chief Occaſion of their being cenſured. "The word *Independent* ſeems to infer a ſettled Averſion, and want of Submiſſion to Superiors, which Character they do not deſerve, as the 24th Chapter of their Confeſſion of Faith clearly proves..... all their Pretenſions amount only to this, that the Civil or Eccleſiaſtical Magiſtrates, in religious Diſputes, have no Power..... from the Goſpel, to force or deprive of Liberty thoſe who hold the fundamental Articles, and are willing to let others ſerve God in their own way: In a word, ſays he, their Name of Independents ſignifies only that they are ſeparate Congregations, without depending on one another, or on Synods, for Doctrine or Diſcipline."

Church

Church. They refuſed to accept of it, and not only made a Schiſm on that Occaſion, but they even rebelled againſt the King, pretending he had incurred Excommunication, and had loſt his Right to the Crown. However the *Cameronians* were reunited to the Preſbyterian Kirk of *Scotland* in the Year 1690.

THESE are the moſt remarkable Particulars concerning the Preſbyterians, and thoſe who derive their *Origin* from them. We ſhall now entertain our Readers with a ſhort Abſtract of their Diſcipline, which we ſhall call the *Puritan's*, to conform ourſelves exactly to the Appellation given them, and to the *Idea* imprinted by it on our Minds.

An Abſtract of the DISCIPLINE *of the* PURITANS.

THEY require a Call, or Vocation to the Miniſtry, as an eſſential Point: but forbid at the ſame time to get Admittance into it by Solicitations, Cabals, or violent Methods. When a *Brother's* Call is determin'd in a lawful Manner, and he is choſen to be Miniſter for one Congregation, he is not permitted to *fly* to another. He is tied to that firſt ſpiritual Spouſe, from whom nevertheleſs he may be divorced, but not without her previous Conſent.

THE Perſon ſo called, is obliged above all things to ſubſcribe to the Profeſſion of Faith, to the Doctrine and Diſcipline of the Church: Before his Election, he muſt produce an *Atteſtation* of a good Life and Converſation, by which it may appear, that he has *in all things conſented to* the Doctrine of the *Puritans*, has not read *Heretical Books*, nor employed his Time and Thoughts on vain empty Speculations, Paradoxes, or ſeeming Contradictions, and fruitleſs or trifling Enquiries. He muſt likewiſe be publickly examined on the chief Articles of Diſcipline, the moſt material Points of Divinity, and upon Scripture. The Examiners chuſe themſelves the Paſſages which he is to explain, and this they are allowed to do as often as they think fit. The Duties and Charge of the Miniſterial Functions are ſtrongly repreſented to him, and the Obligation he will lie under, to prefer the Glory of God to any human, or temporal and private Intereſt; to give Edification to the Church, to adhere ſtedfaſtly to *ſound Doctrine*, that is to the received Tenets and Cuſtoms of the Congregation for which he is to be choſen, and which prepare themſelves for that important Choice by Prayer and Faſting.

THE Miniſter of one Church or Congregation, is allowed to preach in another; but not without the Conſent of the firſt, or abſolute and urgent Neceſſity.

THE Order of Presbyterian Service, is much the ſame with the Calviniſtical Method. Firſt a Pſalm, or Part of one, is ſung; all the Pſalms are ſung in order from firſt to laſt in the Courſe of the Year; then a ſhort Exhortation is made, by which the Faithful are prepared for the Prayer, which follows and ends with the Lord's Prayer. After this a Sermon is preached, both Parts of which are ſummed up in another Prayer, which tends alſo to repreſent to Almighty God the various Wants of the Congregation; and to draw down his Bleſſing upon the Church and State, *&c.* This is likewiſe ended with the Lord's Prayer, after which the Aſſembly is diſmiſſed, with a Bleſſing which concludes the whole Ceremony. The Ornaments which they think moſt eſſential to a Sermon, and recommend chiefly to their Preachers, are a clear, ſolid and pure Doctrine; convincing Proofs drawn from Scripture alone; that the Subject be applied ſuitably to the particular Circumſtances of the Times, Places, and State of the Church, *&c.* They diſcountenance

all Enquiries which are apt to pleaſe Curioſity, or to breed Diſſentions, *&c.* All Citations of Texts, from Apocryphal Books, are to be rejected; and thoſe only admitted which are to be found in the Canon of Scripture, chiefly in the New Teſtament. The Miniſter muſt carefully avoid all *Novelties*, his Diſcourſe muſt be plain, proportioned to the Capacity of the Audience, and accompanied with a grave Deportment. The Sound of the Voice and the Action, muſt not be either too high, or too violent and ſudden. There are in our Days ſome Calviniſtical Congregations, in which this limber and pliant Flexibility of the Body may be liked by ſome high-flown Coquets, who pretend to Devotion; or by ſome half Chriſtian, half Libertine Fops, or ſuch-like Perſons, who place a Sermon and a Comedy upon a level; and conſider them both as Amuſements, which differ one from the other only as to the Subject: But certainly this Agitation of the Body can never be a Proof of the Preacher's Devotion, or that his Soul has acquired ſuch a Share of Spiritual *Flexibility*, as to receive and feel all the Impreſſions of thoſe Truths, of which he is to perſuade his Audience.

TWO Sermons are to be preached on each Sunday, and if poſſible neither is to laſt above an Hour. Catechiſing is alſo preſcribed; but as all the Faithful are not indow'd with equal Capacities, two ſorts of Catechiſms are appointed; the one of a larger Extent, and which enters more into Particulars; the other ſhorter, and fit to be made uſe of when young Catechumens are examined before the Celebration of the Lord's Supper.

THE Sacraments are adminiſter'd after Sermon: The Father of the Child, or another in his Name and Stead, muſt preſent him to be baptized; as to the Name which is given to the Infant, a ſpecial Caution is given to avoid all Heatheniſh or *Popiſh* * Names, and to admit only thoſe mentioned in Scripture, chiefly of the Prophets and Saints. No Catechumen is to receive the Communion under fourteen Years of Age, unleſs the Conſiſtory ſhould think fit to make ſome Exception in favour of the Candidate, and as a Reward of his extraordinary Merit. Seven Days before the Communion, they are obliged to give in their Names to the Miniſter, to the end that the Elders may have a convenient Time, to inquire into the Lives and Converſations of the Catechumens. They are, by their Rules of Diſcipline, to be examined by Miniſters and Elders a Month before they receive the Communion. Then all thoſe who are admitted to it for the firſt Time in Puritan Congregations, muſt make a Profeſſion of Faith, and declare their Aſſent to the Diſcipline of that Church. The Sermons which are preached on the Sunday before the Communion, are to ſerve as a Preparation to it; and to treat of the Neceſſity and Method of making the Examen of Conſcience, and of being at Peace, and reconciled with God.

ALL Feſtivals whatever have been aboliſhed by the Puritans Diſcipline, and they have only kept an annual Faſt, which on certain Occaſions may be reiterated twice or thrice every Year.

THEIR Marriages are without any particular Ceremonies: The Calviniſt Proteſtants do not allow them to be too quickly diſpatched, and therefore require Eſpouſals to be celebrated before; yet ſo that from the Engagement of the Parties to the time of their being actually joined, there muſt not be above two Months. They hold this Contract to be indiſſoluble, and not to be broke upon any Account,

* An important Caution! why ſhould a Presbyterian have a *Popiſh Name?*

not even though both Parties ſhould be conſenting to, or deſirous of a Separation, and freely and mutually make an Offer of it one to the other. Marriages, amongſt the Puritans, muſt be publiſhed three Sundays immediately preceding the Ceremony, which may be performed on any Congregation Day, except a Faſt.

SCHOOLS are to be erected for the Inſtruction of Children, to teach them the Catechiſm, Prayers, and religious Formularies, or Creeds: If any of the Students are found capable of ſuch higher Sciences, as are requiſite for the Miniſterial Office, they are trained up in the Method of explaining the Holy Scriptures; and when they have gone through what is called a Courſe of Divinity[z], they are to *propoſe* a Concluſion in an Aſſembly of ſeveral Miniſters. The *Propoſition* once made, the *Proponent* withdraws, to leave the Cenſors at full Liberty to give their Opinion and Deciſion; which being agreed upon, the *Proponent* comes in again, to hear it himſelf from the Miniſter, who is the Director or Preſident, or, as he is ſtiled in Synodical Aſſemblies, the *Moderator* of that Exerciſe.

THE ſame Diſcipline requires that every Point may be decided by the Majority of Votes, in all Conſiſtories. That Aſſembly, amongſt the Puritans, as amongſt other Calviniſts, governs all Eccleſiaſtical Affairs, keeps the Accounts of Marriages, Baptiſms, Deaths, of the Number of thoſe who receive the Communion, *&c.* in a word, takes care of the good Order in the Church. The Elders and Deacons are Members of it. The firſt are with the Miniſters appointed to watch over, defend, and keep the Flock; the Care of the Sick and Poor is committed to the Deacons; their Powers may be recalled, but this is not to be done ſlightly, or without good Reaſons. Great Caution and Prudence is likewiſe recommended in pronouncing any Cenſure, either againſt Perſons who may deſerve them, or againſt things ſubject to it. High Crimes, if publick, and odious by the Circumſtances which accompany them, or by their own Nature, if they ſhew a Contempt of the Rules, or Obſtinacy in Evil, are *cogniſable* in the Conſiſtory. As to leſſer Faults, the Command of Chriſt muſt be obeyed, by which we are ordered to hide the Failings of our Neighbours, and to correct him for them in private, and without Witneſſes. If any Perſon conſtituted in Eccleſiaſtical Dignity deſerves Excommunication, he muſt firſt be depoſed from his Office. Two Reaſons may require that a Miniſter ſhould be deprived, *viz.* Ignorance and a diſorderly Life; to which a third muſt be added, which caſts no Blemiſh on the Miniſter; and that is, an Incapacity occaſioned by Age or Sickneſs. A Suſpicion of Hereſy requires a ſerious Examination; and till that is made, a Suſpenſion, which is left to the prudent Conſideration of ſome Miniſters known to be learned, and Men of Probity. But if the Hereſy is own'd and manifeſt, if charitable Admonitions make no Impreſſion on the guilty Perſon, if he has no regard to the Cenſure pronounced againſt him or his Opinions: Firſt he is ſuſpended from the *Lord's Supper*, and at laſt Excommunication cuts him off from the Body of the Faithful. The ſame Method is

[z] In ſome Proteſtant Countries a Courſe of Divinity is only a Series of Controverſies and Diſputes, ſet in due Order, and under ſuch Denominations as ought to inſpire the Maſters and Scholars with Sentiments of Reſpect and Devotion; but this laſt mentioned Point is much leſs minded than a ſophiſtical Logick, with which they argue for ſome Years about Doctrinal Points, without learning to behave themſelves like rational Creatures. The moſt eſſential Queſtions of that *Courſe* are propoſed, explained, and examined with great Subtilty, and often without any common Honeſty. Theſe being known, the Art of *Arguing* acquired, and by the help of *Academical Studies* a Catalogue being well drawn up of the Articles of Religion *divided and ſubdivided*, ſo as to be diſtinguiſhed from every other Communion; (as Mr. *Locke* juſtly obſerves in his Letters, *tom.* 2. edit. of *Holland* 1732). add to this many common Places got by Rote; then one may be examined; take a black Coat and Cloak, and a Band, with that myſterious, and, as 'tis thought, neceſſary demure Countenance, and then begin to preach. Happy thoſe who by an elevated Genius, or ſolid Piety, can at laſt overcome the Defects of ſuch Studies.

preſcribed to be followed in every other Caſe, for which a *Brother Puritan* may deſerve Cenſure. When all other Means are fruitleſs, and Excommunication cannot be longer deferred or avoided, they proceed to it in the following manner: The firſt Sunday of the *Publication* the guilty Brother's Crime is declared, without perſonally naming him. The next Sunday he is named, to excite the Faithful to faſt and pray on that direful Occaſion of an approaching Excommunication. The third Sunday Notice is given that the dreadful Sentence will be pronounced on the following Sunday; which is accordingly executed with great Solemnity on the fourth Sunday. Some Faults become criminal, either by offending the whole Church, or by being contrary to the Laws of the State. Tho' the Offender gives the greateſt mark of Repentance, by his Words or by his Tears, he muſt nevertheleſs be deprived of the Communion, for ſome time, both as an Example to deter others, and as a Reparation for his Fault. This Suſpenſion is longer or ſhorter as the Conſiſtory ſees convenient; the appointed time of which being elapſed, the reconciled Brother muſt give publick Signs of his Repentance, in Preſence of the whole Congregation. If a Miniſter ſhould be ſo unhappy as to fall into a capital Crime, he muſt be depoſed. And in this Particular, the Puritans are highly offended at the Remiſsneſs of the Epiſcopal Clergy. To what Purpoſe, ſay they, do you preach ſuch excellent Morals in Speculation? And truly it muſt be own'd, that it is not much better from a Preacher of a ſcandalous and diſorderly Life, than from a Philoſopher, who ſhould ſtrongly inveigh againſt the ſhameful Vice of Drunkenneſs, and, like *Deſpreaux*[a], ſhould afterwards get drunk with the very ſame Man, whom he ſo ſeverely corrected and reprimanded in a long Oration for that Fault.

SYNODS and Eccleſiaſtical Aſſemblies are not allowed to treat of any other Subjects, but what are within the Verge of their Juriſdiction, ſuch as Inquiring into the State of the Churches of their Communion, how Diſcipline is kept up, Doctrine delivered, and Miniſterial Functions complied with amongſt them, *&c.* The Deputies ſent to thoſe Aſſemblies, muſt be in ſome Eccleſiaſtical Dignity. To be ſhort, every thing is tranſacted in the *Puritans* Meetings, as in thoſe of other Calviniſts. The Aſſemblies or Conferences of Churchmen ought to be held every ſix Weeks, the Synods twice in the Year; of theſe ſome are Provincial, ſome National; they have alſo, or rather might have, general and Oecumenical Synods. The Provincial muſt be held three Months before the National, to ſet together and put in good Order the Acts and other Affairs which are to be brought up from the Provincial, to the National Synod. To conclude, a compleat Collection of all the Articles of Diſcipline ought to be read in every Synod; ('tis from that Collection that we have compiled this Extract) what deſerves *Cenſure* or a *Reprimand*, as they ſay in ſecular Aſſemblies, is amended; and they receive the Communion together in brothrely Love. The Synod begins as it ought, and as all Chriſtians do, with a Sermon, Prayer, and calling upon the Holy Ghoſt for his Direction.

[a] *Deſpreaux* meeting *Chapelle*, ſpoke to him freely about the Vice of Drunkenneſs, to which the laſt-mentioned Gentleman was ſubject, and uſed all the ſtrongeſt Arguments to perſuade his Friend to leave off that ſhameful Practice. "Ah! dear Friend, ſays *Chapelle* with Tears, 'tis done, I will be regular ..... "pray tell me thoſe Reaſons over again, I am charmed with them: But that I may hear them more con-"veniently, let us go to the next Tavern ..... They both went, and both got ſo drunk, that they were "forced to be carried home." See *Moliere's Life by Grimaret.*

A DISSERTATION

Concerning the Religion of the QUAKERS, &c.

THE Quakers owe their Origin to *George Fox*; it is uſually fixed to the Year 1649 or 1650 [b]. They take upon themſelves the glorious Titles of [c] *Evangeliſts* and *Apoſtolicks*, being perſuaded by the *inward Teſtimony of the Spirit*, that they are the moſt perfect of all Chriſtians, and bear the neareſt Reſemblance to Chriſt and his Apoſtles. They pretend to follow literally the Precepts and Morality of the Goſpel, under the Direction of the *inward Light* [d], which is the Rule and Guide of all their Actions: And had their Power been equal to their Will, all Civil Societies muſt have been new modelled according to their own Syſtem. This *inward Light* being, as the Quakers ſay, Chriſt himſelf, they probably think of themſelves what a modern witty Writer ſays, "that the Quakers reckon from "Chriſt, and that he was the firſt Quaker."

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preſcribed to be followed in every other Caſe, for which a *Brother Puritan* may deſerve Cenſure. When all other Means are fruitleſs, and Excommunication cannot be longer deferred or avoided, they proceed to it in the following manner: The firſt Sunday of the *Publication* the guilty Brother's Crime is declared, without perſonally naming him. The next Sunday he is named, to excite the Faithful to faſt and pray on that direful Occaſion of an approaching Excommunication. The third Sunday Notice is given that the dreadful Sentence will be pronounced on the following Sunday; which is accordingly executed with great Solemnity on the fourth Sunday. Some Faults become criminal, either by offending the whole Church, or by being contrary to the Laws of the State. Tho' the Offender gives the greateſt mark of Repentance, by his Words or by his Tears, he muſt nevertheleſs be deprived of the Communion, for ſome time, both as an Example to deter others, and as a Reparation for his Fault. This Suſpenſion is longer or ſhorter as the Conſiſtory ſees convenient; the appointed time of which being elapſed, the reconciled Brother muſt give publick Signs of his Repentance, in Preſence of the whole Congregation. If a Miniſter ſhould be ſo unhappy as to fall into a capital Crime, he muſt be depoſed. And in this Particular, the Puritans are highly offended at the Remiſsneſs of the Epiſcopal Clergy. To what Purpoſe, ſay they, do you preach ſuch excellent Morals in Speculation? And truly it muſt be own'd, that it is not much better from a Preacher of a ſcandalous and diſorderly Life, than from a Philoſopher, who ſhould ſtrongly inveigh againſt the ſhameful Vice of Drunkenneſs, and, like *Deſpreaux*[a], ſhould afterwards get drunk with the very ſame Man, whom he ſo ſeverely corrected and reprimanded in a long Oration for that Fault.

SYNODS and Eccleſiaſtical Aſſemblies are not allowed to treat of any other Subjects, but what are within the Verge of their Juriſdiction, ſuch as Inquiring into the State of the Churches of their Communion, how Diſcipline is kept up, Doctrine delivered, and Miniſterial Functions complied with amongſt them, *&c.* The Deputies ſent to thoſe Aſſemblies, muſt be in ſome Eccleſiaſtical Dignity. To be ſhort, every thing is tranſacted in the *Puritans* Meetings, as in thoſe of other Calviniſts. The Aſſemblies or Conferences of Churchmen ought to be held every ſix Weeks, the Synods twice in the Year; of theſe ſome are Provincial, ſome National; they have alſo, or rather might have, general and Oecumenical Synods. The Provincial muſt be held three Months before the National, to ſet together and put in good Order the Acts and other Affairs which are to be brought up from the Provincial, to the National Synod. To conclude, a compleat Collection of all the Articles of Diſcipline ought to be read in every Synod; ('tis from that Collection that we have compiled this Extract) what deſerves *Cenſure* or a *Reprimand*, as they ſay in ſecular Aſſemblies, is amended; and they receive the Communion together in brothrely Love. The Synod begins as it ought, and as all Chriſtians do, with a Sermon, Prayer, and calling upon the Holy Ghoſt for his Direction.

[a] *Deſpreaux* meeting *Chapelle*, ſpoke to him freely about the Vice of Drunkenneſs, to which the laſt-mentioned Gentleman was ſubject, and uſed all the ſtrongeſt Arguments to perſuade his Friend to leave off that ſhameful Practice. "Ah! dear Friend, ſays *Chapelle* with Tears, 'tis done, I will be regular ..... "pray tell me thoſe Reaſons over again, I am charmed with them: But that I may hear them more con- "veniently, let us go to the next Tavern ..... They both went, and both got ſo drunk, that they were "forced to be carried home." See *Moliere's Life by Grimaret.*

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DISSERTATION
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" plained of being tormented by Satan without Remiſſion, of being tempted and "" perſecuted by that Evil Spirit with ſo much Violence and Fury, that he was almoſt " reduced to Deſpair, and ſometimes preferred Death to Life." The ſame Author adds, that ſeveral Miniſters were of opinion[m], that his Complaints againſt Satan ſhould be treated as other hypochondriack Diſtempers, by applying to the Body proper Remedies in order to cure his Brain. Enough has been ſaid of this Man's Melancholy, all know the Effects of that Malady which in all Countries has produced ſo many viſionary Madmen; all know that Vapours riſing from the Spleen, have often been transformed into Oracles, Predictions and Apparitions[n].

HITHERTO *Fox* had only been a Fanatick in Theory; his Retirement and Solitude, in which he had no Companion but the Bible, no Maſter or Interpreter but his own *interiour Direction*, was at laſt rewarded by Viſions, Inſpirations, Divine Watchings, Holy Foreſights, and ſome pretended Prophecies. Theſe ſad Effects of Melancholy made him known, and in a ſhort time procured him ſome thouſands of Diſciples: But we muſt not think this ignorant and viſionary Shoemaker was deſtitute of that artful Shew of Simplicity, by which the common People have ſo often been deceived and miſled. His Melancholy was a ſtudied one, brought to a Syſtem, after many Corrections and Amendments, during the Space of three Years[o]; which we may juſtly look upon as the Improvement of his natural Diſpoſitions, the *Academical Studies*, the Courſe of Divinity of this Shoemaker, who left off that Trade as ſoon as he had drawn after him a conſiderable number of Diſciples and Followers, who, one may imagine, would not let him want Neceſſaries. His outward Appearance of Modeſty, his Sobriety, his Dreſs (which was wholly made of Leather from Head to Foot) impoſed upon the People: Thus accoutred he went from to Town to Town, inveighing againſt both the Church and the Clergy, with his Companions or Emiſſaries. Their whole Diſcourſe was about framing an intirely new Syſtem of Religion, and eſtabliſhing a new Church. This made him be looked upon as a ſeditious Perſon; and accordingly *Fox* being now five and twenty Years old, was impriſoned at *Nottingham* in 1649. This is a Circumſtance which was made more remarkable by ſome pretended Miracles; and in particular, by caſting out the Devil from a Woman, who counterfeited being poſſeſſed. The Fanatick Party increaſed upon it, and we are aſſured, that ſeveral[p] honeſt and well-meaning People, naturally averſe from ſuch Proceedings, were nevertheleſs deluded by him: but no wonder; *Enthuſiaſm is a Catching Diſtemper*[q]. *Fox* being ſent out of *Nottingham* Jail, preached in other Places, where he was roughly handled by the Mob for his extravagant Behaviour, and the Boldneſs with which he interrupted the Miniſters in their Sermons. At *Darby* he was ſhut up for ſix Months in a Houſe of Correction; and when he came out of it, in order to be examined by *Jeremy Bennet*, a Juſtice of the Peace, the Name of *Quakers* was given to him and his Diſciples, becauſe in his Anſwers, and publick Exhortations he often ſaid,

[m] *Cum .... tenſeret corpori æque atque animo medicinam adferendum*, ibid.

[n] Moſt of the antient and modern Viſions, Extaſies, Inſpirations, Poſſeſſions, if rightly examined, would appear to be only the Effects of Melancholy. This varies according to the Diverſity of Conſtitutions; in ſome it is what the *Spaniards* call *the Devil's Bath*, in others it becomes the *Heroicon Pathos* of the *Greeks*, that is an Inclination and Ability to undertake and perform great things.

[o] *Croeſius*, lib. 1. Hiſt. p. 33. *Manſit Foxus in hoc ſtatu prope Triennium quod ei tempus velut curriculum Academicum extitit*, &c.

[p] *Croeſius* relates ſeveral ſuch Examples. But he is an obſcure long-winded Author, and writes without any Order, more like a declaiming Orator than like an Hiſtorian; and 'tis hard to gueſs whether he is for or againſt the *Quakers*.

[q] See the above-cited Author of *Letters concerning the* Engliſh.

Quaking and Trembling was a neceſſary Diſpoſition to hear the Word of God with Profit. But that Sect glories at this Day in a Denomination, which at firſt was intended as a Ridicule upon them.

NOTTINGHAM and *Darby* were not the only Places, in which *Fox* was puniſhed upon account of his Fanatical Sallies; his Want of Good-breeding; his [r] *Theeing* and *Thouing*; his pretending to give Admonitions from Heaven; and other inſufferable Abuſes by him committed: He had been caſt into Priſon, and whip'd in thoſe Towns; at other Places he was put in the Pillory, and underwent ſome Puniſhments equally ignominious; he was often ſtoned or beaten almoſt to Death: But he endured all thoſe Affronts according to the literal Senſe of the Goſpel-Precept; he deſired the Judges to order a ſecond Execution of the Sentence pronounced againſt him; he preſented his Cheek and his Back to thoſe who had boxed or whipped him; and in the midſt of theſe *temporal Afflictions* he rejoiced and was comforted by the daily Increaſe of the Number of his Adherents: one of theſe, by name *Elizabeth Hoton*, was the firſt Woman who dared to preach in Publick. After her the Wife of one *Fell* converted to *Quakeriſm* by *Fox*. She married this Apoſtle of the *Quakers* upon the Death of her Huſband, and preached likewiſe publickly.

CROMWELL was ſoon acquainted with *Fox*'s Reputation, and the Progreſs of his Sect: At firſt he deſpiſed them and their Principles, not thinking a Body of Men (who preached and practiſed *literally Evangelical Patience*, who preſented themſelves to be beaten and abuſed, and who gloried in ſuffering for the Love of God) could be of any uſe to him in the Government of the State: But upon Conſideration, and perceiving how quickly that Sect ſpread itſelf throughout the whole Kingdom, his Contempt turned to Wonder. He employed the moſt preſſing Sollicitations [s], he offered large Sums of Money, to win over thoſe Enthuſiaſts to his Intereſt; but without any Succeſs [t]; they were above *Corruption*, and behaved like worthy Diſciples of the Goſpel; and forced that *Tyrant* to praiſe [u] *this new Species of Men, whom he could not engage to his Party by either Gifts or Favours, which means he had tried upon all other Sects without ever miſſing his Aim.*

IN the Year 1658, the *Quakers* were become ſo numerous, that they thought fit to hold a general Aſſembly in *Bedfordſhire*, at the Houſe of one of their chief Leaders. This Convocation laſted three Days: ſome Years before the Sect had penetrated into *Ireland*; and much about the ſame time, one of their Miſſionaries, a Butcher by Trade, had made it known alſo in *Scotland*. *Fox* himſelf went thither, he was ill received at firſt, and piouſly revenged that Affront [x] by ſharp Invectives againſt the Preſbyterians in that Kingdom. He did not uſe more favourably the Epiſcopal Clergy, and other Proteſtants, but continually cenſured their Doctrine and Diſcipline, with that Violence, that furious Behaviour, which had been ſo notorious at the beginning of his Fanaticiſm [y]. If we add to this, the Boldneſs of his pretendedly inſpired Deciſions, the continual and affected Neglect of which all the *Quakers* were guilty, as to a decent Behaviour, and the Cuſtoms both

[r] He did not bow to, or take off his Hat before his Judges.

[s] *Cromwell* paid great Regards to *Fox* in particular, hoping to gain him by Demonſtrations of Kindneſs. See *Croeſius* lib. 1. p. 75.

[t] Lord *Clarendon*, in his *Hiſt. of the Rebell.* vol. 6. p. 473. ſays, the *Quakers were irreconcilable Enemies to* Cromwell.

[u] *Croeſius*, ibid. The Author of *Letters*, &c. has not repeated theſe Words of *Cromwell*: but inſtead of them makes him ſay, that *This Religion was the only one upon which his Guineas could not prevail.*

[x] *Croeſius*, lib. 1. p. 95.

[y] The ſame Author, *p.* 124.

civil

civil and religious; their proudly diſtinguiſhing their Sect from all others, and ſelf-conceited Opinion that there was no Sanctity out of it; who can wonder that on ſome Occaſions they were puniſhed as Diſturbers of the publick Tranquillity, and at other times treated as Madmen. Under colour of this pretended Inſpiration, and of a cloſe Imitation of Chriſt and his Apoſtles[z], they exclaimed againſt the Prayers and publick Offices of the Church of *England*, againſt Churches and Miniſters. If they were ſo moderate as to give them no Interruption in their Sermons, they never failed publiſhing ſharp Refutations accompany'd with inſulting Expreſſions, tho' without Order or Connection. The lower Claſs of the Men and Women of the Sect, were the loudeſt, and exceeded all Bounds in ridiculing other Proteſtant Communions: and it might well be expected, ſince Ignorance is generally abuſive. On the other ſide, thoſe to whom the *Quakers* offered ſuch Inſults, were not backward in exaggerating their Faults, and in their turn accuſed them of Impiety and Libertiniſm, to render them odious; and taxed them with Foaming at the Mouth, and Swelling with convulſive Motions, as Demoniacks, or thoſe who pretended to ſpeak from the Bottom of their Belly[a]; with affecting a Reſemblance, even an Equality to God and Chriſt, with maintaining, as ſome Anabaptiſts have done, that Chriſt has no other Body but his Church, and teaching that his Incarnation was only figurative and not real. Such Accuſations, which reflected chiefly on *Fox* and the other Ringleaders of the Party, rendered *Quakeriſm* ſo odious, that whoever was but ſuſpected of it, was expoſed to numberleſs Inſults, and the moſt violent Perſecutions[b].

THE *Quakers* flattered themſelves with the Hopes of enjoying ſome Quiet at the Reſtoration of *Charles* the Second, and their Fanatical Fits abated likewiſe[c]. Their furious Invectives, their violent Declamations againſt Miniſters and Churches, were leſs frequent. They were not ſo often guilty of thoſe pious extravagant Fooleries, which they called Inſpiration; at leaſt they were kept more private, and their Enthuſiaſts, when under Examination, left off thoſe favourite Expreſſions which they had before uttered in the Preſence of the Judges, viz. *That their Names were unknown to the World*; *that they drew their Origin from the Land of* Canaan; and *that they lived only in God*, &c. Their Doctrine was reduced to a better Order, and rendered more methodical, and the whole Sect being more conſiſtent and uniform, was much taken notice of, and made ſome Figure in Party-Liſts. *George Keith* and *Robert Barclay*, both *Scots*, added to its Reputation, and pleaded its Cauſe methodically and with Art; *Barclay*'s[d] Apology for the *Quakers*, which he preſented to King *Charles* the Second in 1675, is an elaborate Work, and well known. *Keith* became the Doctor and Teacher of the *Quakers* at *Philadelphia*, the chief Town of[e] *Penſilvania*: He wrote likewiſe ſome *Engliſh* Books, to explain and ſet in a clearer Light the Doctrine of that Sect; laſtly, he adviſed them to chooſe proper Perſons, who might, in the Name of the whole Party, draw up a Profeſſion of Faith, as the moſt likely way to faſten the Bands of Unity: But this Propoſal

[z] *Juxta exempla Prophetarum, & Chriſti & Apoſtolorum*, p. 126. See alſo *p.* 140 and following, ſeveral Examples of ſuch Invectives.

[a] *Croeſius*, p. 133.

[b] See the Particulars in *Croeſius*, towards the latter End of his firſt Book.

[c] The ſame Author, *lib.* 2.

[d] *Theologiæ vere Chriſtianæ Apologia.*

[e] A Province of *North America*, peopled with *Quakers*, and which derives its Name from *William Penn*, one of the moſt noted Men in the Party.

was rejected by the *Quakers*, becauſe this appeared to them like ſetting up new Maſters, a new Authority over themſelves, in ſhort like Slavery.

THEIR Refuſal to take the Oath to the King, becauſe in their Opinion[f] all Oaths are forbid, and their plain Affirmation is as binding and equal to Swearing, raiſed a Perſecution againſt them; another Pretence to give them no Quarter was their not paying Tythes. *George Fox* (not the Founder of this Sect, but another who for Diſtinction ſake would be called *the Younger*) preſented to the King[g] a Remonſtrance in favour of his Brethren, in which there were ſeveral bold Strokes and reproachful Expreſſions; to which he added ſome Threatnings, as from God. The then Duke of *York*, who was afterwards King *James* the Second, voted, they ſay, earneſtly to have the Author hanged. However this Remonſtrance was followed by ſeveral other Petitions, all unſucceſsful. The Perſecution was carried on, and grew more violent upon a new Pretence, which animated the whole Nation againſt the *Quakers* ſtill more than their fanatical refuſing to take the Oath of Allegiance, or to pay Tythes. A Rumour had been induſtriouſly ſpread, that there were good Grounds to ſuſpect that ſome *Roman* Catholicks concealed themſelves amongſt the *Quakers*, who were ſaid to connive at it. From this bare Suſpicion they averred it as a certain Fact; it was confidently reported, that ſome Jeſuits, after ſaying Maſs in a Catholick Congregation, went to preach amongſt the *Quakers*. If any of theſe laſt mentioned delivered himſelf with any Shew of Eloquence, then to be ſure he muſt be a Jeſuit. And what could be the Meaning of ſuch a Diſguiſe? was the next Enquiry made by their Enemies: No doubt, ſaid they, the *Roman* Catholicks (who are as much averſe from the Oath of Allegiance as the Quakers, tho' upon another Motive) think to hide themſelves, and be ſomewhat ſafer amongſt them. This Town-talk was improved into Romances very prejudicial to both Quakers and Catholicks.

WHILST the Quakers ſuffered the ſaid Perſecutions, of which they have given long Accounts to their own Advantage, (as is the conſtant Practice of all Sects and Religions) out of which Memoirs the *Latin* Author ſo often quoted has made up his Hiſtory, *William Penn* began to diſtinguiſh himſelf, and to be taken notice of. In the Year 1666, having already finiſhed his Travels through *France* and other foreign Countries, he went over to *Ireland*, in which *Quakeriſm* had gained ground for ſome time, but was then perſecuted, as well as in *England* and *Scotland*, upon the ſame Account, of ſteadily refuſing to pay Tythes, take the Oaths, and conform to ſeveral Cuſtoms eſtabliſhed by the Civil and Eccleſiaſtical Government. *Penn*[h] was naturally diſpoſed by his Temper and the turn of his Mind, to receive all the Notions of that Sect; and hearing of it in *Ireland*, he went to one of their clandeſtine Meetings, which, unluckily or luckily for him, was diſcovered, and he was taken and confined in Priſon with the reſt. This Accident no ways daunted the young Man[i]. He had a Call to become a *Quaker*, and proved in a ſhort time one of the *Elect* and chief Supports of the Party. He ſearched to the Bottom, and acquired a perfect Knowledge of all their Opinions, and fully reſolved to embrace them. Upon his Arrival in *England*, he waited on his Father like a true *Quaker*, with his Hat on, without bowing to him, *Theeing and Thouing him*, and calling him Friend. The Reception he met with was not very gracious, he was

[f] This and ſeveral other Notions are common to *Anabaptiſts* and *Quakers*.
[g] See that Remonſtrance in *Croeſius*, lib. 2. p. 208.
[h] *Croeſius*, lib. 2. p. 286.
[i] He was then two and twenty Years old.

looked upon as a Viſionary and a Madman. His afflicted and angry Father tried all Means, Prayers, Threats, Arguments, Puniſhments to bring him back from his Errors, and deſpairing at laſt to overcome his inflexible Stubbornneſs, turned him out of his Houſe. *Penn* bore all theſe Afflictions with exemplary Patience; this made an Impreſſion on the Tenderneſs of his Father, who was reconciled to his Son, left him his Eſtate, which was very conſiderable, and from a violent and open Enemy of the *Quakers* was almoſt become ſo himſelf before he died, if we can give any credit to his laſt Words, as related by the ſo often mentioned *Latin* Hiſtorian [k].

PENN ſoon acquired a great Power and Reputation amongſt the *Quakers* by his Sermons and Writings. His plentiful Fortune had likewiſe ſome ſhare in it, and the free Acceſs he had at Court, where his bountiful and obliging Temper, joined to the publick Profeſſion he made of *Toleration*, often engaged him to intercede both for his Brethren and for the *Roman* Catholicks. He carried this Notion of Liberty ſo far as to put all Chriſtian Communions upon an equal Foot, pretending none ought to be excluded from bearing Offices in the State: A falſe and dangerous Opinion, ſays *Croeſius*, which under colour of favouring Liberty deſtroyed it! However *Penn* upon that Account was looked upon as an *Atheiſt*, a *Jeſuit*, and a *Papiſt*; to brand him only with being a *Latitudinarian* ſeemed too favourable a Cenſure. This Opinion of his he grounded on this Principle, that to be a good Chriſtian, nothing more was required to be believed, than the fundamental Articles of Chriſtian Religion; that is, thoſe Truths which are ſo clearly expreſſed in the ſacred Scripture, as to be eaſily underſtood by each particular Perſon: The owning Jeſus Chriſt to be the Saviour of the World was one of theſe Truths which he thought eſſential. Over and above that, he ſtrongly recommended and inſiſted upon the Neceſſity of a ſerious Study of and faithful Compliance with moral Duties. The other Tenets of ancient and modern Quakers, which we have been able to find out, ſhall be mentioned in the Sequel of this Diſſertation.

Much about the ſame time, the Perſecution againſt the *Quakers* ſlackened; and they employed that Reſpite, in framing the Rules and Diſcipline according to which they were to govern themſelves: We ſhall preſent our Readers with a ſhort Abſtract of the long, tedious, and confuſed Account which the *Latin* Author gives of that Subject [l]. They eſtabliſhed Miniſters and fixed Paſtors; notwithſtanding the perfect Equality which they had till then affected to maintain amongſt the Brotherhood; they were at laſt forced to own, that in all Societies ſome are endowed with a more ſhining Merit and greater Talents than the reſt, and out of theſe they made choice of ſuch as ſeemed to them beſt qualified, to govern their Aſſemblies and keep Order amongſt them. Some of theſe Paſtors go (or at leaſt did go when that Sect was firſt eſtabliſhed) from Place to Place to inſtruct the Faithful, to examine the *Proſelytes* or new Converts, *&c.* and are called *Apoſtles*. This high Dignity is not confined to the Men only, Women may alſo obtain it. Next to the Miniſters, or as the *Quakers* expreſs it, *next to thoſe who are in the Miniſtry*, follows the Office of *Elders*, Men and Women, who by reaſon of the Experience they may have ac-

[k] *Croeſius*, p. 288. The fourth Letter of *Voltaire*, *concerning the* Engliſh, plays very ingeniouſly upon *Penn*'s Converſion to *Quakeriſm*, &c. That Letter is full of witty Turns; but we cannot entirely rely upon the Authority of a Poet, who takes as much Liberty in relating Hiſtorical Facts, as he might do in the Incidents of a Play or Poem.

[l] *Croeſius*, lib. 2. p. 293, and following. This Author is in vogue amongſt the *Quakers*, as to what concerns their Tenets and Diſcipline.

quired in the Courſe of a long Life, are ſuppoſed to be more prudent. Theſe help the Miniſters with their Advice towards keeping up Diſcipline, maintaining Peace and Unity, taking care of, and providing for, thoſe who are either poor or ſick: They receive the publick Money, and are the Treaſurers of that Sect.

THE Miniſters and Elders meet regularly, as other Proteſtants do, in their *Presbyteries* or *Conſiſtories*. The above-cited *Latin* Hiſtorian ſays, that in *Holland* it has been propoſed that every Quaker's Meeting ſhould have its own Eccleſiaſtical Senate made up of married Perſons of a ripe Age, who ſhould direct the Aſſemblies according to ſome ſettled Laws: But this was rejected as ſavouring too much of a new Hierarchy, and being apt to put a Reſtraint upon and even deſtroy the Gifts of the Spirit.

BOTH Sexes have likewiſe more general Meetings, which may be call'd *Claſſes*, *Colloquies* and *Synods*. In thoſe Aſſemblies, which are either provincial, and held every three Months; or general, and called together every Year, Cenſures are pronounced, Eccleſiaſtical Affairs reviewed, Books examined, and the moſt material Occurrences regiſter'd in their *Records*. In *England* the *Quakers* general Meeting is fixed to the third Day after Pentecoſt; not out of Superſtition, ſay they, as if they expected their Deputies ſhould be more particularly inſpired at a time when the Commemoration of the Holy Ghoſt's coming down upon the Apoſtles is celebrated, but ſolely out of a Principle of Regularity in meeting on a fixed Day, and at a convenient Seaſon; and it is notorious, that the *Quakers* keep no Holidays, and ſolemniſe no Feſtival. The Holy Ghoſt, the *Spirit within*, knows nor admits any ſuch Diſtinctions. Deputies from all *Quakers* diſperſed through the whole World, meet (or uſed to meet when our Author compoſed his Hiſtory) at theſe Aſſemblies; in which there is a Secretary to regiſter, or propoſe the Matters to be debated, or copy out the Deciſions: But the Holy Ghoſt is the inviſible Preſident; and they do not admit of a viſible one.

THEIR outward Exerciſes of Devotions may be ſeen in the Prints, where ſome are repreſented in a deep Meditation, others in an Extaſy of Contemplation, whilſt ſome one of them, Man or Woman, riſes up either with a ſedate and compoſed Motion, or in a kind of Tranſport, as if acted by an irreſiſtible Power, and often with Sighs, Groans and Tears. This Variety of Behaviour is cauſed, as they pretend, by the Impreſſion of the *Spirit*, which often dictates to the *Man or Woman Preacher*, Sermons two or three Hours long, after a deep and ſullen Silence of an equal Duration has ſtupified thoſe Enthuſiaſts. This *Spiritual Lethargy*, if we believe the Quakers, makes them enter into a ſerious Conſideration of the State of their own Souls, into a deep Meditation, by means of which the *Spirit* prepares to itſelf hidden Ways to penetrate into the Hearts of the Faithful; then it breaks forth in Sermons and Exhortations, or in Prayer or Pſalmody: During which, thoſe who are not inſpired to ſpeak, remain in a State of Recollection, examine themſelves, ſigh and groan, and make a ſuitable Application of what they hear to the Circumſtances in which they find their own Souls. From that inward Conflict of the Spirit againſt the Fleſh; from the Devil's furious Aſſaults to keep the Maſtery, proceed ſometimes thoſe bodily Motions, thoſe Shakings and Tremblings with which the Faithful are ſeized, and which are now and then ſo univerſal, that as *Croeſius* relates it[m], the whole Aſſembly-Room has ſeemed to be agitated by an

[m] *Croeſius*, lib. 2. p. 300. What he ſays muſt be compared to the Convulſions, which we ſhall mention in the Diſſertation following.

ASSEMBLÉE des QUAQUERS à Londres
A. Quaquereſſe qui préche

ASSEMBLÉE des QUAQUERS à Amsterdam
A. Quaquer qui préche

P. Tanjé Sculp.

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Earthquake. It has likewiſe happened more than once, that the Meeting was concluded without any Sermon, Exhortation or publick Prayer; but the inward Devotion was ſo much leſs interrupted [n]. We have mentioned ſomething of the Quaker's Singing or Pſalmody, but our Readers are deſired not to imagine it to be any ways like the Singing of other Congregations; by no means, 'tis but a kind of Humming or Buzzing proportioned to the ſpiritual Drowzineſs of that Sect.

MEDITATION, Prayer, Recollection, Contemplation, and Reading the Bible, are the chief Devotions which the Quakers uſe at Home; they are longer or ſhorter, more or leſs frequent, and alternately diverſified as the Spirit moves. Their Children are brought up to thoſe Exerciſes from their Infancy, have a very plain and modeſt Education, without any Ornaments, fine Clothes, what is called a genteel Behaviour, or endeavouring to pleaſe other Men. The Quakers Dreſs is black, or of ſome plain dark Colour, ſomewhat like a Waſtcoat, without Plaits on the Sides, without Buttons on the Pockets or Sleeves, their Hats broad-brimmed and horizontal, all the Politeneſs they aim at is an open frank Acceſs, and natural eaſy Converſation. "They know not (ſays the Author of the *Philoſophical Letters*, "Lett. firſt) how to draw one Leg behind the other, or to carry in their Hand "what is made to cover their Heads." If the other Cuſtoms and Tenets of the Quakers were not more ſingular or blame-worthy, 'twere almoſt to be wiſhed all the World might turn *Quakers*.

THEY keep, as we ſaid before, no Feſtivals; but as every thing is done by them according to the Motion of the Spirit, they may meet on any Day; in *England* and *Holland* they meet regularly every Sunday: They neither pray nor ſpeak, either in publick or private, with a loud Voice, but when the *Spirit within* bids them. If this Spirit does not move them, they are only to *think* at Church, at Table, at going to Bed. This, ſays their Hiſtorian, has given their Enemies a Handle to accuſe them of not Praying; and of acting by Inſtinct [o], like Beaſts. In *England* alſo, being obliged by reaſon of the Perſecution to hide themſelves, and for that end to [p] meet in ſmall cloſe Rooms, where, by conſequence, it often happened, that to prevent Faintings, thoſe of a weak Complexion brought with them ſmall Vinegar or *Hungary*-Water-Bottles to ſmell to; the poor *Quakers* lay under the ſcandalous Imputation of inſpiring themſelves, and bringing down the *Spirit* by the Strength of the Liquor. Such Calumnies never wear off, and are generally made uſe of by

[n] The witty Deſcription of the Quaker's Meeting in the *Philoſophical Letters*, is embeliſh'd with ſeveral Ornaments, not exactly conformable to Truth. However, as it may divert the Readers, we ſhall give it room in this Note; with this Caution, of miſtruſting what they find in an *Italick* Character.

"The Quakers have ſeveral Meeting-houſes in *London:* I went to that which is near the Monument; "they were met when my Leader and I came in, to the number of about four hundred Men and three "hundred Women; theſe hid their Faces with their Fans; the Men were hid under their broad flapping "Hats; all were ſitting in a deep Silence; and not one of them looked up at us when we paſſed by "them. The Silence laſted about a quarter of an Hour; when one roſe, took off his Hat, and *having* "*made ſome wry Faces* and groaned, he ſpoke partly with the Mouth, *partly through the Noſe, unintelligible* "*Jargon, which he thought was from Scripture, but which neither he nor any body elſe could underſtand.* "When this Poſture-Maſter had ended his Soliloquy, and the Aſſembly was diſperſed with great Edifica- "tion and Stupidity, I enquired of my Companion, how it came to paſs that the wiſeſt of them could "bear to hear ſuch Nonſenſe? *We are obliged to bear it*, ſays he, *and hear every thing with Patience,* "*becauſe we know not whether the Perſon who riſes will be inſpired by the Holy Ghoſt or by Folly.* We "even allow the Women to ſpeak; and if two or three of them are inſpired together, *then we have a* "*brave Noiſe in the Houſe of the Lord.* What then, ſays I, have you no Prieſts? No Friend, ſaid the "*Quaker.... and we find the Benefit of it.... why ſhould we have Hirelings.... who in a ſhort time* "*would oppreſs us?* The reſt is but a poetical Invention of his own.

[o] *Nunquam orare Deum & pecudum ritu proſilire ad omnia.* This is expreſſed rather too ſtrongly and falſly, ſo we have ſoftened it.

[p] *Croeſius*, p. 305.

all

all Parties; they ſpread from the People to the Churchmen, and to keep up Party-Diviſions are with Succeſs returned back from Churchmen to the Laity.

THE *Quakers* ſet no great Value upon the Knowledge of Languages and Learning, which tho' they do not think intirely uſeleſs, yet, ſay they, are not neceſſary for the Miniſtry. The Spirit ſpeaks, and truly according to their Syſtem, that Spirit wants neither Philoſophy, *Greek*, or *Hebrew*, to underſtand the Scripture and explain it to the People: They expreſs a great Contempt of Philoſophy and Divinity, chiefly as taught in the Schools, and eſteem them no otherwiſe than as the Inventions of Satan.

THEY likewiſe reject all Titles of Honour, either in the State or in the Church, and have no regard to Academical Degrees[q]. All theſe Marks of Diſtinction are only apt to ſet up ſo many Maſters, which the Goſpel expreſly forbids, we being all equally Brethren: They give the Name of *Hirelings* to Proteſtant Churchmen, upon account of the Income they receive from the Lands they poſſeſs, from Tythes, Salaries, or Penſions. And according to their Syſtem, 'tis evident they cannot approve of a Limitation in the number of Miniſters, nor of that Function being appropriated to a particular Order of Men, ſince the *Spirit within* is not and cannot be confined. Moreover, they think the number of Paſtors is too ſmall to comply with all the Duties required of them; and that there ought to be Miſſionaries, who might, as amongſt Catholicks, labour without Intermiſſion for the *Propagation* of the Faith; and are of opinion, that the preſent Behaviour of other Proteſtants in that Particular, paves the way for Antichriſt.

DUTIES, Taxes, Great Salaries and Profits, all other Means employed in civil Societies, to engage Men to do their Duty, and become uſeful Members of the Commonwealth, by the Hope of conſiderable Gains, ſeem odious and dangerous to the *Quakers*, as becoming only Hirelings and Slaves to Avarice, not good Citizens, or Chriſtians who ought to have their Duty at Heart.

WE muſt repeat it over again: Amongſt Quakers the *Spirit* is free, and does not ſubmit to Synods, nor to worldly Learning, Wiſdom, or Cuſtoms: This is one of the chief and moſt eſſential Articles of their Religion. All the Members of the Church may and ought to concur to the general Good of the Body; all may have the ſame Helps from the Holy Ghoſt, and feel the ſame Impreſſions of his Power; all are animated and fed, like our bodily Members, by the ſame *Efficacy* and in the ſame Manner; all by conſequence ought to give a helping Hand to the *Edification of the myſtical Body*, as natural Members contribute to the Welfare of human Bodies. This they apply to the Evangelical Miniſtry: The *Spirit*, ſay the *Quakers*, notifies by its *Impulſe* what is wanting to the Church, and obliges thoſe Members upon whom he makes that *Impulſe*, to give a ſpeedy Help to the myſtical Body. If it ſhould happen that out of Lazineſs, Neglect, or Diſtraction, the Perſons ſo moved, ſhould not be ſenſible of the *Impulſe*, or not give a due Attention to the Defects of which the Members of the myſtical Body are guilty; then they ought to rouſe themſelves[r] with new Fervour, and by a perfect Recollection, make a Trial of the Gifts and Power of the Spirit of Life. The Call to paſtoral Functions eſſentially conſiſts in this, it requires no Pomp, no Ceremony, no Im-

[q] *Voltaire* above-cited, in a Dialogue with his *Quaker*, introduces him giving Proofs from Antiquity of *Theeing and Thouing* both Kings and Coblers, and of their plain Dreſs, to avoid the Pride, Vanity, and Corruption of the World.

[r] *Croeſius*, pag. 310. *Dicunt unumquodque Membrorum Chriſti oportere ſe expergefacere, & experiri in ſe, &c.*

provement of the Mind, no Preparation, no Examination, nor any of the Means uſed in other Chriſtian Societies to provide Churches with Paſtors and Teachers. Yet if after this *inward Trial* any one is moved and forcibly drawn by the Spirit to engage in the Miniſtry; the Eccleſiaſtical Council muſt not omit the Formality of Examining whether the *Perſon ſo inſpired* is in Reality fit for it, and ought to be admitted to that Dignity; the Importance of which, in regard to himſelf, and to the whole Church, is ſtrongly repreſented to him, in a Speech or Exhortation made to that end: And in this manner the Paſtors, and the Aſſembly of the faithful *Quakers*, concur with *the Spirit* [r] to the Election of the new Miniſter, who thus is called and accepted. This Ceremony is ſometimes accompanied by the Letters of other Churches and Societies of *Quakers*, recommending ſuch or ſuch to that Office. When inſtalled, they are maintained by voluntary Contributions only, without any Settlement, Contract, or previous Agreement. Each *Quaker* contributes freely according to his Power, and the Miniſter is not to accept of their Benevolence, further than is neceſſary for a ſober and frugal Maintenance: But if he is reduced to Poverty for want of ſuch Contributions, it is lawful for him to leave the Congregation which he ſerved; he may even, according to their Hiſtorian, *Shake the Duſt off his Feet againſt that Church*, as Chriſt ordered his Apoſtles to do againſt thoſe who would not receive them.

Tythes, which are an Income appropriated to the Church, and other Duties and Taxes levied in War-time [s], they at laſt have thought fit to pay, in order to avoid the Perſecutions which they had ſuffered ſo long upon that account: But to palliate this open Breach of their antient Diſcipline, which is directly oppoſite to ſuch Impoſitions, they pretend to be ignorant of, and will not inquire into the Uſes to which the Money ſo levied is applied. This they ſtill own to be a Fault, but unavoidable to human Frailty. They were more inflexible heretofore [u], and their Enemies reproach them with their Variations on that head, as contrary to the Sincerity of the Goſpel.

Thoſe who are the leaſt acquainted with the Opinions of the *Quakers*, cannot but know that they reject Baptiſm and the Lord's Supper: and all are ready to cry out as the Author of *the Letters*, in the fore-mentioned *Dialogue*, *'s Death, why then you are no Chriſtians!* The Truth is, they look upon Baptiſm as a *Jewiſh* Ceremony; yet they are willing that other Chriſtian Societies ſhould receive it as a Token of Regeneration, of Initiation, of an Introduction to Chriſtianity: But they pretend, that in our holy and all-ſpiritual Religion, outward Signs ought not to prevail upon Duty, nor a wicked Man be eſteemed a Chriſtian upon account of his being baptized; whilſt, for want of that Ceremony, another Man, who complies with all the Chriſtian Duties, is looked upon as a Heathen. The true Baptiſm of Chriſt, ſay they, is the Purifying of the Soul, and that only can ſave Men. Their Belief concerning the Communion is alſo another Stumbling-block; and upon peruſing their Profeſſion of Faith about that Article, moſt People are apt to repeat

[r] *Croeſius*, p. 312. *Ut accitu accorſituque quaſi horum veniat ac Spiritus.*

[s] *Voltaire*, in the above-cited Dialogue with a *Quaker* (amongſt his *Letters concerning the* Engliſh) introduces him giving this Account of the Notion they entertain about War: "We never go to War; not "out of Fear of Death; on the contrary, we are glad of the approaching Re-union to the *Being of Be-* "*ings*; but becauſe we are Men and Chriſtians, not Wolves, Tygers or Dogs..... We muſt not croſs "the Seas to cut the Throats of our Brethren, ſince God commands us to love even our Enemies...., "and when there are publick Rejoicings in *London* for Victories obtained, we groan in private for the "Murders committed by thoſe bloody Cut-Throats clad in Red, with pointed Caps two Foot long."

[u] They would not petition for Liberty, when in Priſon; nor pay the Fines laid upon them, nor even the Jailer's Fees, calling all thoſe Dues, *the Wages of Iniquity*.

the Exclamation of *Voltaire*, and to eccho after him, *What no Communion!* The *Quaker*'s Anſwer is, *We have no Communion, but the Union of Hearts.*

WE ſhall not repeat here, what every one knows, and we ourſelves have mentioned, of the Averſion which the *Quakers*, as well as all *Anabaptiſts*, have to Swearing and taking Oaths: The Author of *Letters concerning the Engliſh*, introduces his *Quaker*, expreſſing their Opinion on that Topick in the following manner: "We never ſwear, not even in a Court of Juſtice; the moſt holy Name of God "ought not to be thus profaned in the trivial Diſputes of poor frail Mortals. We "ourſelves have no Law-Suits one againſt the other; but when we are obliged to "appear before the Magiſtrates about the Contentions of others, we Affirm the "Truth by a *Yea* or *Nay*, and the Judges take our Word for it; whilſt ſo many "Chriſtians of other Denominations daily forſwear themſelves."

MARRIAGES are contracted amongſt them, with as little Ceremony as all their other Duties are performed. A *Dutch Quaker*, being reproved for the *Holy Indifference* which he pretended to, in paying an Homage due to Nature, gave this ſhort Anſwer, *'tis enough that Neceſſity requires it.* Nature gives the ſame Bent to *Quakers* as to all other Sects, all other Religions; but they pretend to govern its unruly Motions, and to make it act as being in them perfectly *regenerate*. Therefore their Youth are Chriſtianly inſtructed, in whatever concerns that honourable State; they are admoniſhed that it is of the higheſt Importance, requires a ſerious and ſtrict Examination, and is not to be entered into without a nice Choice, much Reflection, and the Approbation and Conſent of their Parents. When after all this, they perſiſt in the Reſolution of Marrying; they muſt give Notice of their Deſign to the Eccleſiaſtical Council, who make the uſual Enquiries, *Whether they are qualified to marry? and have the Conſent of their Parents?* &c. Informations are likewiſe taken from thoſe who are preſent, to know if no Oppoſition is made to the Marriage intended, and on the next Sunday following they publiſh a kind of Ban. Theſe Preliminaries being over, the Contract becomes valid amongſt the *Quakers* in this Form: The Bride and Bridegroom come to the Aſſembly accompanied by the Friends and Relations whom they think fit to invite. There, in the Preſence of the ſaid Friends and Relations, they are deſired to declare, whether they love one another, whether they are mutually willing to have each other, and are reſolved to help and aſſiſt one the other. To theſe and ſuch other Queſtions, ſuitable to the Occaſion, the *Quakers* give, with all Sincerity, the uſual Anſwers: which, with their mutual Conſent, are regiſtered in a Book kept for that Purpoſe. The contracting Parties ſet their Names to it, as alſo the Friends and Relations as Witneſſes; which being done, the new married Couple are ſent away, to obey religiouſly the Dictates of Nature. The Diſorders, uſually committed at Weddings, are, or ought to be, wholly unknown amongſt *Quakers*. The Body being, in their Syſtem, the *Veſſel and Garment* [x] *of the Soul*, it muſt be maintained and kept with Simplicity and Modeſty, without Superfluity, or endeavouring to pleaſe the Senſes at the Expence of the Purity of the Soul. Thoſe Marriages of the *Quakers* were heretofore deemed illegal in *England*; but they are now tolerated, and looked upon as valid and indiſſoluble Contracts.

FOUR or five Days after the Birth of a Child, the Midwife, the Nurſe, the Dreſſer, and all the Goſſips which were preſent, are convened to give their Teſtimony, which is regiſtered, and at the ſame time the Infant is named.

[x] *Corpus Animæ Vas ac Veſtimentum.*

THEIR Obſequies are without Pomp, without Funeral Orations, all which, according to their Notions, are as oppoſite to Chriſtian Simplicity, as the *fooliſh Diverſions allowed* by other Chriſtians, at the Celebration of their Marriages. "Can "any thing be more extravagant[y], than that the Friends and Relations of the "Deceaſed, ſhould with a ſorrowful Countenance follow his Corps, and accompany "it to the Grave in a Mourning Dreſs, and then come back to the Houſe to drink "and ſometimes get drunk[z] in his Honour? What contrary Proceedings are "theſe! is it not a mere comical Farce to ſee their formal affected Grief, ſeem-"ing in their long black Cloaks to ſhed Tears for the Loſs of a Parent or Friend, "of whoſe Death they are heartily glad, for the ſake of the Riches he has be-"queathed to them? All thoſe Abuſes are avoided by the *Quakers:* They carry "the Dead to their Burying-Place, without Attendance, or Mourning; and con-"tent themſelves with a ſerious Meditation on the Frailty of human Life, "and mutually exhorting each other to the Practice of Virtue, and to a faith-"ful Imitation of the Deceaſed, if his Example was truly worthy of being fol-"low'd, *&c.*"

THESE are the moſt remarkable Cuſtoms and Opinions of the *Quakers:* We ſhall now go on to entertain our Readers with the aſtoniſhing Progreſs of that Sect. In the Year 1667, *Keith* being in Jail at *Aberdeen* in *Scotland*, publiſhed a *Treatiſe of the immediate Revelation of Jeſus Chriſt in Man. Penn* was likewiſe caſt into Priſon upon account of a Book, which, in the Opinion of the Orthodox, deſtroyed the Belief of the Trinity. One *Eccles*, a Viſionary Writer, and obſtinate Fanatick, who from a Muſician was become a preaching Quaker, invented a new way of gaining Proſelytes. He and three more forcibly entered into an Aſſembly of Catholicks, carrying upon his Head a Chaffing-diſh full of Fire, with which he threaten'd to burn them[b] (probably in this and in the next World (*unleſs they renounced their Idolatry*. He run about *London-Streets* with the ſame Fury, and at laſt met in *Ireland* with the Puniſhment he deſerved. In the Year 1670, the *Quakers* were ſeverely treated; and if the Account of that Perſecution, as related by their Hiſtorian, is exactly conformable to Truth, the Perſecutors are much more to be blamed than thoſe whom they ſo cruelly perſecuted. 'Tis very well worth Notice, that tho' the Obſtinacy of the latter was as ridiculous in itſelf as it ſeems contrary to the true Spirit of Chriſtianity; yet their Behaviour had ſomething in it very moving, and apt to draw Compaſſion from the Spectators. For Inſtance, when they were thruſt out with Violence, and all ſorts of Affronts, from the Meeting-Places in which they were found aſſembled; they did not run away to ſcreen themſelves from the Inſults of an incenſed Mob; but gathered again at the Door of the Houſe, and wilfully expoſed themſelves to the ſame Injuries and Outrages. The War of 1672 between *England* and *Holland*, brought them ſome Reſpite, and from that time (it may be ſaid with Truth) the *Engliſh* accuſtomed themſelves by degrees to bear the Sight of a *Quaker*.

HERE *Fox*, whom we have ſo long loſt ſight of, comes again upon the Stage: In 1671 he went to *America*, to viſit all the Brethren *Quakers* diſperſed in thoſe Provinces of the *Weſt-Indies* which are ſubject to *England*. At his Return he was

[y] See *Croeſius*, p. 230.

[z] Drinking at Funerals is ſtill practiſed, but neither ſo commonly, nor to the Exceſs mentioned by *Croeſius*.

[a] *Cæteroquin futurum ut univerſi igne intereant. Croeſius*, p. 320.

again

again taken into Cuſtody: My Lord *Hales* petition'd for and obtain'd *Fox*'s Liberty, who made uſe of it, to write every where Letters of Advice and Exhortations, to gain Converts to *Quakeriſm*. He wrote to the *Jews* of *Amſterdam*, to the *Roman* Catholicks, to the Pope himſelf, to the Princes of *Africa*, and even to the *Grand Turk*. But we need not give the Annals of his Fanatical Tranſactions; at laſt he died in the beginning of the Year 1691. His Body and Mind were equally indefatigable; the firſt by a ſtrong and well-framed Conſtitution, the latter by Steadineſs, Perſeverance, and Fervency of Zeal: His Genius was no ways improved, and he naturally wanted a nice Taſte and Penetration. Tho' he followed the Example of his Predeceſſors, the Fanatical Anabaptiſts, and ſlighted all Arts and Sciences, ſo as to be ignorant of their firſt and moſt common Principles; yet upon occaſion he argued with ſo much Subtilty and Sharpneſs, as obtained him the Reputation of a Man of good Senſe: He was laborious, unwearied, and never feared taking too much Pains even for Trifles. His Steadineſs, or rather inflexible Obſtinacy, in maintaining his erroneous Opinions, and warmly eſpouſing the Cauſe and Defence of his Diſciples, was not to be equalled: Add to theſe Qualities an exemplary Patience, and Sobriety of Life. He carefully ſhunned all Exceſs and Diſorder, not ſo much with a View of preſerving his Health, as out of Duty, and a religious Principle. He joined to a great Courage an extraordinary Boldneſs and Preſumption, was ſo conceited of his own Merit, that he would be preſent at and concerned in every thing, and thought nothing well done but what he either adviſed, or put himſelf in Execution. A feigned Modeſty and Simplicity ſerved for a Diſguiſe to this exceſſive Pride, which as it made him appear meek and affable to thoſe of his Party; ſo it gave a Looſe to a *Holy Indignation* againſt the reſt of Mankind, chiefly thoſe who oppoſed him: This indeed being to all outward Appearance a *Saint-like Anger*, did not allow him to offer any Injury to his Adverſaries, except by Words; but, to tranſlate literally the Words of the *Latin* Hiſtorian, *he hurt them by Words.... as much as he was able*[b], *and in that Point he was ſometimes not only imprudent, but even moſt ſhameleſs and impudent*. At his Death the *Quakers* ran into Party-Diviſions, his Authority had preſerved Unity amongſt them, and prevented Cabals. We ſhall ſee in the Sequel of this Work, that the Opinion of *Keith* concerning the human Nature of Chriſt, gave Occaſion to and was the Origin of thoſe Diſſenſions, which by Schiſm were like to diſſolve and bring Deſtruction on the whole Sect.

WE ſhall only glance here on the Conference held at *London* in 1674, between the *Anabaptiſts* and the *Quakers*. One *Hick*, an Anabaptiſt Miniſter, had injuriouſly attack'd the *Quakers*, laying it home to their Charge, that they were not Chriſtians, and taxed them with teaching, that *Chriſt is not a Perſon out of Man*[c], *but that the inward Light of every Man's Mind is Chriſt*. This Accuſation was grounded on this Saying, which is often to be met with in ſome Writers of the *Quakers* Sect, *No Man has ever ſeen Jeſus Chriſt with the Eyes of his Body*. The Conference was held upon that Account, and if we give Credit to the *Latin* Hiſtorian, the Succeſs of it was wholly to the Confuſion of the *Anabaptiſts*. Two Years

[b] See *Croeſius*, lib. 2. p. 385. *Verbis..... quantum poterat, lædens, in eoque interdum non ſolum imprudens, ſed & inverecundiſſimus atque impudens.*

[c] *Chriſtum non eſſe Perſonam, quæ ſit extra hominem, at hominis cujuſque lucem mentis internam Chriſtum eſſe.*

after

after *Robert Barclay* wrote and publiſhed the famous [d] Apology for the *Quakers*, which ſeveral Proteſtant Divines of *Holland* and *Germany* endeavoured to confute.

MUCH about the ſame time[e], *Michael Molinos*, a *Spaniſh* Prieſt, publiſhed in *Italy*, and in the Language of that Country, his *Spiritual Guide*, which contains the whole Syſtem of the myſtical Doctrine of the *Quietiſts*. The Circumſtance of the time in which *Quietiſm* began[f], and the wonderful Agreement of its Opinions with the *Quakers* Tenets, give us Ground to look upon both as Members of one and the ſame Sect; and it muſt be owned, that the Writings of one of the moſt conſiderable *Quakers* [g] are ſo conformable to *Molinos* in the Turn of Thought and of the Expreſſion, that the Difference betwixt them is almoſt imperceptible.

THE Perſecution againſt the *Quakers* was carried on till the end of King *Charles* the Second's Reign. What their Hiſtorian relates upon this Article is ſo cruel and ſo odious, that it may ſerve to juſtify, at leaſt in the Opinion of Men, the greateſt Exceſſes which want of Toleration has produced in all other Religions. *James* the Second, upon his Acceſſion to the Throne, ſeemed at firſt to incline towards a general Liberty of Conſcience, with a View of favouring his own Religion, by a Method which might meet with the Approbation of, and give flattering Hopes to, all Parties. The *Quakers*, in their Addreſs of *Congratulation*, ſpeaking in a Style conformable to their Principles, "We hear, ſaid they, that thou art not "in the Sentiments of the Church of *England*, any more than we are: We beg "of thee the ſame Liberty which thou takeſt for thy ſelf." This Petition had its deſired Succeſs, and the *Quakers* experienced the King's good Will towards a Toleration. About fifteen hundred of them, who had been confined, were ſet at liberty: Notwithſtanding this, as ſeveral of them were again thrown into Jail, for refuſing to take the Oaths, to pay Tythes, or to contribute to the Exigencies of the State; the King ordered them to be releaſed, and would not ſuffer them to be moleſted either upon account of their Opinions, or for their Cuſtoms: So they were allowed to deal with the Sovereign, as if he had been a private Perſon, to ſtand in his Preſence with their Hats upon their Heads, to *Thou* him, and ſpeak to him familiarly as one of their Equals.

PENN was in great Favour with *James* the Second, which he made uſe of to ſerve his Sect: But as he was accuſed of adviſing the King to aboliſh the *Teſt and Penal Laws*; his own Party had a Miſtruſt of him, and he was hated by the other Proteſtants, all being convinced, that ſuch a Project could have no other Tendency than to ſettle the Popiſh Religion in *England*. The Proteſtants called him a *Papiſt* and a *Jeſuit*. The Quakers foreſeeing, and fearing that the taking away the Teſt and Penal Laws would reſtore Popery, openly declared, that a Prince of that Religion, when he once found himſelf ſettled upon the *Engliſh* Throne, would certainly renew thoſe Laws againſt all Proteſtants. *Penn* had given juſt Grounds to

[d] It was preſented to *Charles* the ſecond: the Author, in the *Dedication*, addreſſes the King thus, "Thou "haſt taſted Sweetneſs and Bitterneſs, Proſperity and Adverſity; thou haſt been driven out of the Country "in which now thou doſt reign. Thou haſt felt the Weight of Oppreſſion, and thou knoweſt the Op- "preſſor is hateful to God and Men ..... inſtead of hearing the Voice of flattering Courtiers, hearken "to thy own Conſcience, which will never flatter thee." The Author of *Letters Philoſophiques* ſays, that *this Letter wrote to the King by an obſcure private Man, put an end to the Perſecution*; but *Barclay* was not *an obſcure private Man*, and the Perſecution laſted to the End of King *Charles*'s Reign.

[e] See vol. 1. of this Work.

[f] Or rather was renewed.

[g] *Croeſius*, lib. 2. p. 350. There *Keith* mentions, *The Influence of God on the Soul; Perſeverance in Quietneſs*, before the Soul proceeds to *Activity*; *a Divine and Holy Life; the Spirit moving and acting in us, giving Liberty to act, ordaining or permitting the Action: Faith, like a Graft, draws all the Juice*, &c. which myſtical Jargon is alſo uſed by the *Quietiſts*.

entertain diſadvantageous Suſpicions of him. He had publiſhed a Book againſt Penal Laws; he had always profeſſed an univerſal Toleration, by which every Chriſtian was to be left at full Liberty to ſerve God according to his own way of thinking, and no Man excluded from bearing even the higheſt Offices and Employments in the State, upon this one only Condition, that he ſhould behave himſelf peaceably and with Moderation in thoſe Poſts. Now he thought it high time to publiſh his own Apology, and to defend himſelf from the Charge of being a Papiſt. This convinced his Brethren the *Quakers*, and he regained by it their good Graces. But other Proteſtants in *England*, particularly the *French* Refugees, could not be perſuaded to lay aſide the bad Opinion they had of him; which was confirmed by a Letter which King *James* wrote to *Penn* from *France*, after the Revolution had been brought about by King *William* the third. *Penn* was ſtrictly examined concerning this Correſpondence: His Anſwer was noble[h], generous and wiſe: But Party-Animoſity made it be looked upon in the Hurry of Spirits at that time, as a bare-faced eſpouſing King *James*'s Cauſe. And moſt Proteſtants, chiefly News and Libel-Writers, thought it no leſs a Crime than High Treaſon, to profeſs a Friendſhip for that Prince. From that time *Penn* retired to a more private Life, and minded only his Family Concerns till the Year 1693. Now we ſhall entertain our Readers with *Penn*'s Performances in *America*.

LONG before his time, as early as the Year 1653, ſome Quakers went over to the *Engliſh* Colonies ſettled in the *New World*, or *Weſt-Indies*; they met there with the worſt of Treatment, and the ſevereſt Laws were made againſt them; they were fined, whipt, impriſoned, *&c.* If we give any Credit to their Records, they were dealt with more humanely by the ſavage Inhabitants, than by their own Countrymen the *Engliſh*. This is likely, and not to be wondered at; the Notions of thoſe Savages were accompanied with a native Simplicity, as ours ought to be, and probably would be, if not over-burdened with the Prejudice of a wrong Education, which by imperceptible Degrees gives us a Bent to Evil, and to Perſecution. Beſides Fines, Baniſhment, and other Penalties, a new Law was made to ſtop the Progreſs of *Quakeriſm*, by which it was enacted, that every Convert to that Sect, every Perſon convicted of being a *Quaker*, ſhould for the firſt Offence, if a Man, loſe one of his Ears, if a Woman be whipt. At laſt even Death was inflicted on the more obſtinate; and ſome *Quakers* were hanged at *Boſton*. Enough of this diſagreeable Subject, we muſt now return to *Penn*.

THE King and Parliament, (being willing to make him ſome Amends for the large Sums of Money which his Father had advanced for the Service of the Crown, and which had not been paid to him) gave him in 1680 the Property and Sovereignty of a Province in *America*, which lies South of *Maryland*. The new Owner called it from his own Name *Penſilvania*; peopled it with *Quakers*, built in it the Town of *Philadelphia*[k], entered into a ſtrict Alliance with the Natives of the Country, gave Laws to his new Republick, and ſettled, as we ſhall ſee, a Toleration and[l] a Chriſtian Liberty, which promotes and keeps up Chriſtianity and a true Senſe of Religion, far better than Penal Laws, provided *Libertiniſm* is not tolerated under the ſpecious Pretence of Liberty. " He declared that all thoſe (who acknow-

[h] He declared that he had no Share in King *James*'s Deſigns, but owned himſelf to be a Friend of that Prince, whom he had loved in his Proſperity, and did not think himſelf obliged to hate in his Adverſity.

[l] The Capital Town of that Province was ſo named to be a ſtanding Monument of the Union and Brotherly Love of the Sect.

[k] *Croeſius*, lib. 3. p. 439.

" ledged

" ledged One God, Almighty, the Creator and Preſerver of the World, and teſtified " this their Belief by ſerving faithfully that ſupreme Being, and exactly comply- " ing with the Rules of Virtue, which alone can enable Man to approach, and " become in ſome meaſure like unto his Creator) ſhould enjoy an entire Freedom, " ſhould never be forced to the Obſervance of any Religious Ceremony, againſt " the Dictates of their own Conſciences, nor required to be preſent at a Form of " Worſhip which they diſliked; and that if any one moleſted any ways his Fellow- " Citizen upon account of Religion, he ſhould be puniſhed as a ſeditious Perſon, " and a Diſturber of the publick Tranquillity." So juſt a Law put a Stop to both Hypocriſy and Profaneneſs, and left no Room for Eccleſiaſtical Factions, which have ſo often forwarded the Ruin of great Empires. Not ſatisfied with ſo general a Toleration of all Sects and Religions, and with requiring nothing more of thoſe who had a Mind to ſettle in his Republick, than to believe in God; he even allowed them to bear any Offices, and enjoy the higheſt Poſts in the State; tho' at the ſame time the *Quakers* could ſcarce ever fail of being choſen, more by Reaſon of their ſuperior Numbers, than by Solicitations of Party-Intereſt; which is quite oppoſite, ſays their Hiſtorian, to the Simplicity and Plain-dealing of *Quakeriſm*. This Author ſeems to ſuppoſe, that ſuch good Diſpoſitions are unchangeable, that thoſe Laws never have, nor ever can admit of Exceptions, or be infringed; but we are ignorant of thoſe Privileges, and dare not warrant that any State can for ſome Ages preſerve this primitive Simplicity: On the contrary, a Doubt propoſed in a diſagreeable Manner, a new and unexpected way of ſolving that Doubt, may eaſily occaſion the Loſs of it; and this was very near being brought about, as may be ſeen in the following Account. This new Republick was ſcarce ſettled, when *Keith*[l] occaſioned in it very warm Debates, which divided the *Penſilvanians* into different Parties. The Matter in Diſpute was *Keith*'s Opinion concerning the human Nature of Chriſt, which, he pretended, was twofold, the one Heavenly, Spiritual and Eternal; the other Earthly and truly Corporal. This laſt was the Body of Chriſt born of the *Virgin Mary*. We have already mentioned a Book publiſhed by *Keith*, in which he endeavoured to prove the Truth of this Paradox, which ſeemed to make a double Chriſt; at leaſt this was objected to *Keith* by his Adverſaries. He maintained on the other Side that his Sentiments had been conſtantly taught by all *Quakers* from the firſt Origin of the Sect; that it was the Ground-work and Support of Chriſtianity, and that the Truth and Orthodoxy of it could not be queſtioned, without denying the Paſſion and Death of Chriſt: He even threatned a Separation from thoſe who oppoſed him in it. Thoſe who had declared themſelves againſt *Keith* were alſo at Variance amongſt themſelves: Some held that Chriſt did not riſe from the Dead, or go up into Heaven with that Body which was born of *Mary*; others owned that Chriſt roſe from Death with that Body, but left it at his Aſcenſion: Moſt remained in Suſpence, and, as their Hiſtorian ſays, *either knew not what they ſaid*[m], or *what they ſhould have ſaid*. Thoſe who were more moderate were of opinion, that ſuch Queſtions were of no great Importance, and uſeleſs to Salvation. Theſe vain Enquiries brought on others full as vain. They thought fit to embroil themſelves in new Quarrels about *the State of Souls after Death*; ſeveral maintained that the Good went immediately to Heaven, and the Bad to Hell:

[l] *Croeſius*, p. 446, and following.
[m] *Neque quid dicerent, cognoſcebant.* This will bear the two Senſes as above.

Their Adverſaries objected, that it followed from thence, that both were judged as ſoon as dead, and that by Conſequence there was to be no Reſurrection of the Fleſh, nor an univerſal Judgment. Other *Quakers* held that Mankind had Heaven and Hell within them in this Life. Moreover, *Keith* was accuſed of believing the Transfiguration of Souls. Theſe frivolous Queſtions were debated with much Heat, Bitterneſs and Obſtinacy; and at laſt became the chief Object of a general Aſſembly of the Quakers in 1691. *Keith* got the Victory, his Doctrine concerning Chriſt was declared orthodox; but he was ſoon after obliged to fight new Battles, and bear new Aſſaults. *Fitzwater* accuſed him of teaching, that the *Light of Chriſt was not ſufficient for Mankind:* Thoſe, who by order of the general Aſſembly, were to give him Satisfaction, and make him ſome Reparation, refuſed to comply, and perſiſted in their old Sentiments, and at laſt obtained a Reviſion of the Deciſion made in the Aſſembly of 1691. This was done in the Meeting of 1692, in which the Intrigues of *Keith's Enemies prevailed; he was condemned, without being heard, and dealt with as one who has not the Fear of God.* This unwarrantable Proceeding was accompanied with other Circumſtances, which we omit, and which obliged *Keith* and his Adherents to appeal [n] from that Sentence to the King and Queen [o] of *England.* The Appeal did not take place, *Keith* gave way to the repeated Solicitations of his Friends who intreated him to yield, and prevent a greater Breach. The *Quakers* of *London* were ſoon appriſed of thoſe Diſſenſions by *Keith* himſelf, who was returned from *America*; and notwithſtanding all poſſible Precautions were uſed to prevent the Contagion of thoſe Diſputes from ſpreading farther, yet the *Engliſh Quakers* were likewiſe divided into two Factions. A new Profeſſion of Faith was drawn up, the yearly General Aſſembly was called; but thoſe two Grand Remedies, which in all Communions are applied to Eccleſiaſtical Diſſenſions, proved fruitleſs amongſt the *Quakers*, as they often do elſewhere. Three Synods one after another examined the controverted Points; their Endeavours to reconcile both Parties were unſucceſsful. At laſt, in the Aſſembly of 1695, it was determined that *Keith* (who was as ſtubborn in the Defence of his Conduct, and of his Doctrine, as explained in the Courſe of thoſe Diſputes, as his Enemies had been in carping at his Expreſſions) ſhould no more be looked upon as a Brother, but declared guilty of Schiſm, and remain in a State of Separation and Excluſion from the Society of *Quakers*, till ſuch time as he ſhould publickly own his Fault, and ſincerely repent.

THESE are the moſt material Occurrences which we could gather concerning the Growth of *Quakeriſm* in the *Engliſh* Dominions. The Author of *Lettres Philoſophiques* ſays, that "the Religion of the Quakers..... daily loſes Ground in "*London*: In all Countries the predominant Religion, if it abſtains from Perſecu- "tion, ſwallows up all others..... They are obliged to get Money by Trade. Their "Children grown rich by the Induſtry of their Parents, are deſirous of enjoying their "Fortune, of obtaining Honours and Preferments, and of being better dreſſed; they "grow aſhamed of the Denomination of *Quakers*, and become modiſh Proteſtants." If this Account proves true, ſome other Sect may riſe in their Stead, which may

[n] In the Grant of *Penſilvania*, *Charles* the Second had reſerved to the Crown the Right of judging without Appeal, whatever Cauſes could not be decided by the Colony, or were not decided to the Satisfaction of all Parties concerned.

[o] *William* and *Mary*.

make the Loſs of the *Quakers* regretted, and that ſaid of them one Day which the Emperor *Galba* ſaid of *Nero* [p].

THE [q] Author of *Memoirs and Obſervations*, &c. mentions a Sect of *Philadelphians* [r], " who pretend that their Society is the Bud or Shoot and Beginning of the true " Church, the Virgin-Spouſe of Chriſt, whoſe Members diſperſed amongſt all other " Religions in the World, will ſoon come forth and join themſelves to the *Phila-* " *delphians*, to form this pure and undefiled Church, according to the Pattern ſet " them in the beginning of Chriſtianity by the Church of *Philadelphia* [s]" The ſaid Writer ſays theſe *Philadelphians* are generally thought to be Quakers.

THE Compilers of Catalogues of Sectaries have made mention of *Muggletonians* and *Reevians*; this is what they mean. Two Fanatical *Quakers* or *Anabaptiſts* about the Year 1653 or 1654. took it in their Heads to publiſh in *London* that they were the *two laſt Prophets of Our Lord Jeſus Chriſt, named and ſent by him to prepare Mankind for his Coming with his Angels and ten thouſand Saints*, &c. They had a few Followers, and arrived at ſo great a Pitch of Impudence, as to forbid the *Engliſh* Clergy to exerciſe any paſtoral Function, under pain of eternal Damnation.

STOUPPE, who wrote a ſmall Pamphlet under the Title of *Dutch Religion*, mentions alſo a Sect of *Borreliſts*: We very much doubt whether there are any Remains of it ſtill ſubſiſting. We dare not even take it upon us to affirm, that the Account given by him is true; he had been a Miniſter [t], being converted was raiſed to the Poſt of a General Officer in the *French* Army: beſides this his ſhifting Sides, he is guilty of two conſiderable Faults as an Hiſtorian, a great Inveteracy againſt the *Hollanders*, and a great Negligence or Ignorance, if not ſomething worſe, in the Accounts he gives of the Hereſies in *Holland*. However " the *Borrelliſts* [u], ſays he, had their Appellation from their chief Leader one *Borelle* [w], a " Man very well verſed..... in the *Hebrew*, *Greek* and *Latin* Languages. He was " Brother to Mr. *Borel*, Ambaſſador from the States of *Holland*, at the Court of " *Lewis* the fourteenth. The *Borrelliſts* hold moſt of the Opinions of the *Menno-* " *nites*, though they do not frequent their Aſſemblies; their way of living is very " ſevere, ſpending moſt of their Subſtance in Alms-Deeds, and ſtrictly complying " with Chriſtian Duties. They are very averſe to communicating with other " Congregations, to the uſe of the Sacraments, publick Service, or any other " exteriour Acts of Divine Worſhip! They maintain, that all the Churches which " are now in the World, or have been ..... ſince the Apoſtles ..... have loſt the " Purity of ſound Doctrine..... having ſuffered the Word of God..... which " is contain'd in the Old and New Teſtament, to be explained, or rather cor- " rupted, by Doctors who are not infallible; yet pretend that their Profeſſion of " Faith, their Catechiſms, Liturgies and Sermons, are the pure Word of God, " which is very falſe, they being only the Produce of human Wit and Induſtry. " They maintain, that the Word of God muſt be read by itſelf, without any In- " terpretation of Men; if there was any Communion, in which nothing was read " but the Word of God, all thoſe who own the Scripture to be the Word of God, " ſhould be admitted into that Society, let their Character, and other good or bad

[p] *Nero a peſſimo quoque ſemper deſiderabitur..... providendum eſt ne etiam a bonis deſideretur.* Tacit. Hiſt. lib. 1.

[q] P. 369 and following; he wrote in 1697. Theſe Notions are like thoſe of the *Roſicrucians*.

[r] *Revel.* chap. 3. v. 7. and following.

[t] He was killed at the Battle of *Steinkirk* in 1692.

[u] He ſpells *Borelliſts* and *Borelle*, inſtead of *Boreel*. This Family of the *Boreels* has filled with Reputation the higheſt Poſts in the State.

[w] We believe his Name was *Adam Boreel*.

" Qualities be what they would." Two things are to be taken Notice of concerning this real or pretended Sect; firſt, that theſe Opinions about the Corruption of all Churches, the Uſeleſsneſs of Sacraments, *&c.* ſeems to be no more than an ill-contrived Mixture, of the *Browniſts*, *Anabaptiſts*, and *Quakers* Notions, jumbled together by *Stouppe* himſelf, or by thoſe who furniſhed him with Memoirs. Secondly, that the chief, if not the only, Hereſy, which can with Truth be charged upon upon *Borel*, is what he maintained in the Year 1645. *viz.* that the Word of God contained the Old and New Teſtament[x], ought not to be explained or preached, but only read. This being, in his way of thinking, an infallible Method to put an end to and prevent all Schiſms; from which erroneous Opinion, an Infinity of mad Conſequences have been drawn; a plentiful Harveſt for ſuch Authors as *Stouppe*, *Jovet*, *Roſs*, *Prateolus*, and others who may come after them!

FOX the Founder and Patriarch of the *Quakers* ſent Miſſionaries into *Holland*[y]; they ſettled in ſeveral Towns of the united Provinces; from thence they penetrated into *Weſtphalia*, and the Princeſs Palatine *Elizabeth*, being in that Country, was pleaſed to hear them preach[z]. One *Ames* began a Settlement at *Amſterdam*, at *Rotterdam*, and in other Places. They behaved as in *England*. Having[a] received an Order to withdraw from thence, they would not obey, but ſtaid; they were forbid to preach, and ſent to Priſon. As ſoon as they were ſet at Liberty, they preached openly in the publick Places; if they were baniſhed from a Town over Night, early next Morning they came into it again: They met every where with the like Treatment, were thrown into Jail, or confined to Mad-houſes; at laſt they ſettled, and by their ſtrange Behaviour or Obſtinacy forced the Magiſtrates to tolerate or rather deſpiſe them. *Quakeriſm* remained in this low Situation till about the Year 1664; at which time, much to their Prejudice, they were confounded with the Socinians. But this Cloud[b] being diſperſed, the Sect fixed itſelf, and held ſome Rank amongſt the many others which ſwarm in that Country: This happened about 1669. At the Beginning of the War with *France* in 1672, they ſettled in *Frieſland*; from thence they proceeded to *Eaſt-Frieſland*, and began to make a Settlement at *Embden* in 1674; but the ſame Perſecutions which they had met with in other Places, attended them likewiſe in that Town: In ſhort, they made little or no Progreſs in *Germany*, or in the[c] *Palatinate*.

THE *Quakers* made ſome Attempts on the Side of *France*: Two of their Miſſionaries began to dogmatize at *Dunkirk*, a third did the ſame at *Calais*, a fourth went further into that Country. The three firſt thought fit to retire with ſome Haſte, from a Country where Fanaticks are puniſhed like State-Criminals; the fourth probably periſhed, having never been heard of ſince[d]. From that time we meet

[x] See *Ottii Annal. Anab.* Ann. 1645.

[y] The firſt Miſſionaries went over in 1655.

[z] The Author of *Lettres Philoſophiques* ſays, that the *Friends* (ſo the *Quakers* call themſelves) had an Audience of the Princeſs at the *Hague*. *Fox* ſent to her two *Female Quakers*, who had ſome Conference with her Highneſs; who anſwered *Fox* with great Civility, and ſent him Word, that ſhe was willing to hear his Advice, and of the *ſhe Friends*. *Penn* likewiſe had ſome Diſcourſe with the Princeſs.

[a] This happened to the *Quakers* at *Amſterdam*.

[b] The States had publiſhed a Decree againſt the *Socinians*, &c. The Synods of *Holland* endeavoured to ſee it executed. The States of *Frieſland* had likewiſe put out an Edict againſt the *Socinians*, the *Quakers*, and the *Anabaptiſts*: Theſe laſt were known then in *England* by the Name of *Dippers*.

[c] The *Quakers* are diſtinguiſhed in *Germany* from the *Anabaptiſts* only as the *Species* from the *Genus*, not without ſome Foundation, as is evident by comparing their Doctrine. See *Ottii Annal. Anabapt.*

[d] During the War which followed the Revolution of 1688, a *Female Quaker*, named *Eſther Bidley*, took it into her Head to go, as being ſent from God, and exhort to Peace all the Powers then at War. She addreſſed firſt *Mary*, King *William*'s Queen. That Princeſs had the Goodneſs to hearken to this pretended Ambaſſadreſs's Repreſentations; who being thus encouraged, her Zeal or Fanaticiſm was raiſed to ſuch a Pitch,

meet with no other Sect which bears any Reſemblance to *Quakeriſm*, except the *Prophets of* Dauphiné, and *Fanaticks of* Cevennes: to which ſome are willing to add, the Convulſions of St. *Medard*, occaſioned by the Honour paid to Mr. *Paris* a Deacon, who died in the Odour of Sanctity, in *May* 1727. The Diſputes on that Head run ſo high in *France*, that being at ſo great a Diſtance, we are not yet willing to take any Share in them. But we may ſafely rank in that Order the *French Prophets* of *London*, who have ſince been diſperſed in *Amſterdam*, *Berlin* and other Places from which they have been baniſhed. But before we give an Account of them, we muſt preſent our Readers with a regular Syſtem of the Quakers Doctrine.

The BELIEF *of the* QUAKERS.

IT is not an eaſy Taſk to draw up an entire Syſtem or Body of the Quakers Doctrine: and we ſhall ſoon find the ſame Difficulty in what concerns the *Anabaptiſts*. The *Quakers* Teachers are not all of the ſame Opinions; one and the ſame Man varies in his Notions, their Expreſſions are ſo dark and myſterious, that like the *Alchymiſts* Language, they are unintelligible even to themſelves; in which caſe they cannot make themſelves be underſtood by others. Nevertheleſs, we ſhall attempt an Expoſition of their Faith, as delivered by a modern Author[d].

EVERY one who leads a moral Life, and from the Sincerity of his Heart complies with the Duties of natural Religion, muſt be deemed an eſſentially good Chriſtian. An Hiſtorical Faith and Belief of ſome extraordinary Facts, which the Chriſtians own for Truths, is the only real Difference between a virtuous Pagan and a good Chriſtian, and this Faith is not neceſſary to Salvation.

CHRIST is *the true inward Light, which enlightens all Men.* This is performed by an immediate Inſpiration, and not by the outward Doctrine of the Goſpel, which Chriſt has preached to Men as a Rule of their Belief and Practice. Which outward Preaching of Evangelical Truths, is not the uſual and ordinary Method uſed by God to inlighten Mankind; but he ſends to each Perſon interiour Inſpirations. This

Pitch, that ſhe begged of the Queen to furniſh her with Means to go over to *France*, being reſolved, ſhe ſaid, to preſent her ſelf to the King of that Country, in order to make the like Remonſtrances to him from God. The Queen endeavoured to diſſuade her from that raſh Deſign; but not being able to overcome her Obſtinacy, was pleaſed to yield to her Deſires, and to beſtow on her ſome Money towards defraying the Expences of her Journey. With this Help our Ambaſſadreſs reached *St. Germans*, had an Audience of King *James* the Second, ſhewed him her Credentials for *Lewis* the fourteenth, the Contents of which were, " That by the Order of God, Sovereign Monarch of all Monarchs, ſhe came to *Lewis* the Fourteenth, to deſire him to make Peace with God and other Nations, and by " that Method to put a Stop " to the Effuſion of Blood, which was daily ſpilt in ſuch Streams as threatned Deſtruction to Mankind." *James* was not unacquainted with this female *Quaker*, who had before preſented to him ſuch Petitions: He ſent her to the Duke of *Orleans*, *Lewis*'s Brother, who gave her to underſtand, that ſhe could not ſee the King: To which ſhe anſwered, with Tears in her Eyes, " I daily converſe with the King of Kings; " ſhall I then be denied Audience for a Moment by the King of one ſingle Nation!" However *Lewis* hearing of this, was deſirous to ſee this extraordinary Perſon, and gave her Audience in Preſence of his whole Court; and having heard patiently what ſhe had to ſay, told her, " Good Woman, I deſire Peace " as much as you do; go to the Prince of *Orange*, and tell him he may have it when he pleaſes." He diſmiſſed her with this Anſwer, and ordered a Sum of Money to be paid to her for her Journey homewards. We cannot help taking notice, that great Revolutions in Church or State are always favourable to Fanaticiſm, and there are more pretended Propheſies and Inſpirations at thoſe Times than at any other. Such was the Revocation of the Edict of *Nantes*, the *French* Proteſtants being *Refugees*, the *Engliſh* Revolution of 1688. What a Number of Prophets ſwarmed on thoſe Occaſions! How many ſhewed ſo much Favour to them, as to look upon their Oppoſers as ſo many Spies, Jeſuits, and Apoſtates? But what is ſtill more ſurpriſing, all theſe Prophets ſtill loved *Egypt*, deſired and hoped to return thither, the *Manna of the Deſert* was leſs agreeable to them than the *Onions of Egypt*.

[d] *Smith*, in his *Preſervative againſt Quakeriſm*. See likewiſe *Croeſus*, p. 113, and following, of his *Hiſt. Quaker*.

interiour Light is the true Goſpel, it is to be adored as being Chriſt himſelf and God himſelf.

SCRIPTURE is not the true Rule, the real Guide of Chriſtian Faith and moral Doctrine: This is a Prerogative belonging only to the inward Light, which each has within himſelf, or which breaks forth in the Aſſemblies of the Brethren or *Friends* (as the *Quakers* are called in *Holland.*) The *Dead Letter* of the ſacred Writings is not of ſo great Authority as the Preaching of the Authors of them: The particular Books which make up the Scripture, were directed to private Churches or Perſons, and we are not intereſted in them.

THE publiſhing of the Goſpel has not aboliſhed immediate Inſpiration: As there are many particular Caſes, which cannot be decided by Scripture, it neceſſarily follows, that the *Light within* is the true and only Rule by which Mankind is to be governed and directed. We muſt not judge of the Certainty of Revelations by Scripture, but each Faithful muſt have an immediate Inſpiration; and we are not obliged to comply with the Precepts of the Goſpel, unleſs they are confirmed by this Inſpiration.

THE chief Rule of our Faith is the Inſpiration of the Holy Ghoſt, who interiourly teaches us; and the Scripture is only a Rule ſubordinate to that Spirit. An immediate Inſpiration is as neceſſary to us as to the Apoſtles: It teaches us whatever is neceſſary to Salvation. The Promiſe which Chriſt made to his Apoſtles *to teach them all Truth by his Spirit*, and that the Holy Ghoſt *ſhould always remain with them*, was not confined to the Apoſtles only, it belongs to all the Faithful; and 'tis ſaid of them all, that the *Unction ſhall teach them all things.*

AN immediate Converſation with God is much to be preferred to a mediate one. *The Pleaſure and Satisfaction which we enjoy in our Aſſemblies at the Manifeſtation of the Spirit, is a certain Proof of his dwelling within us.*

THE interiour Witneſſing of the Spirit, is the moſt certain Proof of the Truth of Chriſtianity, and of the Divine Authority of Scripture: Tho' other exteriour Proofs of thoſe Truths be ever ſo ſtrong, ſtill this Teſtimony is neceſſary, and the Scripture cannot be underſtood without it; but Recourſe muſt be had to the Spirit alone, in order to penetrate into the dark Myſteries contained in thoſe ſacred Books.

ALL true Miniſters of Chriſt [c] are as infallible in what they teach, as the [f] Prophets and Apoſtles were: otherwiſe the Spirit of Chriſt would not be infallible. All thoſe who are filled with the Gifts of the Spirit are equally infallible, without which the Infallibility of the Holy Ghoſt muſt be divided; there is no exteriour way of Teaching, which may help one to judge of the Truth of the Doctrine which he preaches. The immediate Inſpiration is ſufficient to enable a Miniſter

[c] *Wyeth*, in his Book intituled, *Switch for the Snake*, aſſerts theſe Propoſitions: The *Light within* is always communicated to the Miniſters of the *Quakers in a ſupernatural Manner, which raiſes them to Prophecy and Viſions:* God is made manifeſt to his Children, *in the higheſt Degree of immediate Revelation*; by vertue of which Privilege, the Miniſters receive the Goſpel, or the Word of God, as St. *Paul*, immediately from Chriſt: Thoſe who are not infallible *have not the Spirit*; or Word for Word as he expreſſes it, *are not in the Spirit:* and by conſequence, are not the true Miniſters. Each true Member of the true Church, *enjoys a Certainty and Infallibility of Judgment, by which he is abſolutely convinced of the Truths he profeſſes.* All the Members of Chriſt's Church *have ſome Share of the Spirit of Chriſt: the ſmalleſt Share of that Spirit, the leaſt Manifeſtation of it (or the Light within)* is infallible. Yet the Infallibility of the Church as a Body is greater. Who can reconcile ſuch jarring Notions? which we meet with ſometimes, tho' not always in the ſame Writer.

[f] Yet they own the ſacred and inſpired Writers had a clearer *Manifeſtation* of the Spirit than the *Quakers* of theſe Days. More Contradiction ſtill! they nevertheleſs pretend, that thoſe who *by their Obedience increaſe and improve their Talent*, may obtain the Spirit in the ſame Degree for the reading and explaining Scripture, as the Apoſtles and Prophets had to write it.

to preach without Scripture, or any other exteriour Helps. Without this particular Inſpiration, all thoſe who pretend to argue upon or explain the Words of Chriſt, are falſe Prophets and Deceivers, The Church ought to have no other Miniſters, but thoſe who are called by an immediate Inſpiration, which is beſt proved by interiour Miracles, of which the outward Signs were only a Repreſentation or Figure. The *Quakers* do not preach a new Goſpel, and therefore need not work Miracles to prove their Doctrine: a viſible Succeſſion of Miniſters ordained, or otherwiſe eſtabliſhed, is likewiſe of no Uſe. Whoever is inwardly called to the miniſterial Functions, is ſufficiently qualified for that Poſt; inward Sanctity is as eſſentially requiſite in a true Miniſter, as in a true Member of the Church.

SOME *Jews*, *Turks* and *Pagans*[g], may be true Members of the Church, though they are out of its exteriour Communion, and have not the leaſt Knowledge of Chriſt or of Scripture. 'Tis an inſufferable Pride in the Miniſters to affect being called *Clergy*. This Appellation belongs to every Chriſtian; he is an unfaithful Miniſter, who preaches only the outward Chriſt, inſtead of preaching Chriſt who is within us, and endeavouring to make the People ſenſible of his Preſence.

WOMEN may preach with as much Authority as Men, and be Miniſters of the Church; *for in Chriſt there is no Diſtinction of Male and Female*, and the Prophet *Joel* has foretold, that Women ſhould have the Gift of Prophecy as well as Men.

'TIS a Diſhonour to the Miniſtry of the Goſpel, 'tis degrading it to Mechaniſm, to ſettle Salaries and Penſions for the Maintenance of the Miniſters, who afterwards exact them as a Debt. Paying Tythes is a Judaical Practice, and a Mark of Antichriſt. He is a falſe Prophet, and condemned by Chriſt, who gets a Salary for performing Miniſterial Functions.

THE Scripture no where ſays, that the Father, the Son, and the Holy Ghoſt, are three Perſons; there are three divers Manifeſtations; but three Perſons would in Reality be three Gods. The Scripture being ſilent as to the manner of the Unity, and of the Diſtinction in the Trinity, 'tis a great Raſhneſs in the Chriſtian Churches to meddle with deciding ſuch intricate Points[h]. The Diſtinction of Perſons in the Godhead is a ſpeculative Subtilty, no ways to mend our Lives, and very prejudicial to Chriſtian Peace and Charity. To draw up an exact Profeſſion of Faith, 'tis neceſſary to ſtick cloſe to the Expreſſions uſed in Scripture.

THE true Chriſt is he who exiſted before he was manifeſted in the Fleſh, and who has never been ſeen with the Eyes of the Fleſh. Jeſus Chriſt as God has a heavenly Humanity, of which the earthly one is but the outward Garment, the Type or Figure. Jeſus Chriſt, the Word and Son of God, did not perſonally unite himſelf to our human Nature, he only took it as a Suit of Clothes, which he was to put on for a while. This human Nature was inſpired, as other Men, but in a ſuperiour and more particular Degree. Chriſt could not be united to a corrupt Nature: his interiour Birth within Men, is a greater Myſtery than his outward Nativity. The Faith in and the Knowledge of Chriſt, according to the Fleſh, and of his Myſteries, were but the firſt Elements fit for the Infancy of Chriſtianity, which being over, thoſe Rudiments become uſeleſs; we now have learned to

[g] Long before there were any Quakers in the World, ſome Authors have been of opinion, that the Pagans had by Tradition *a general (even an inward) Light:* which whoever followed, might be ſaved by this Light, which ſupplied the Want of Revelation. But how can this be reconciled to this favourite and flattering Notion, that there is but one People choſen and beloved by God, excluſively of all others?

[h] This is a Proof that many *Arians*, *Socinians* and *Antitrinitarians*, are concealed amongſt the *Quakers*.

be in Chriſt, to become new Creatures, to let old things paſs away in order to make room for the new.

THE Expiation of our Sins has not been *merited* by the outward Spilling of Chriſt's Blood, which was not more precious than that of any other Saint: Neither has the Church been redeemed by it, but by an inward and ſpiritual Blood, which purifies our Hearts and Conſciences, of which the Scripture ſays, it was ſpilt for our Juſtification; laſtly, of which Chriſt himſelf ſays, that *he who does not drink his Blood ſhall not have Life in him.*

THE Scripture does not ſay that Chriſt ſatisfied the Juſtice of God for our Sins. As God may without any Injuſtice forgive our Sins without ſuch a Satisfaction, it was not neceſſary, neither can it be reconciled with the gratuitous Remiſſion of our Sins: and moreover, God's puniſhing his own Son who was innocent, is contrary to divine Juſtice.

CHRIST did not go up to Heaven with the Body which he had on Earth, which is not now in Heaven at the Right Hand of God. 'Tis an erroneous Opinion to think or believe that the Body of Chriſt which is in Heaven, occupies and fills any particular and limited Place: The Body of Chriſt is wherever his Spirit is; and it cannot ſave us, if Diſtance of Place ſeparates it from us: whoever preaches a Doctrine oppoſite to theſe Propoſitions, is a falſe Miniſter, and deceitful Teacher, The ſame Gift of Diſcernment in the Examen of Spirits, which was beſtowed on the Apoſtles, remains ſtill in the Church.

OUR Sins being once forgiven, it is wholly unneceſſary to repent of them any further, or to go on in aſking Forgiveneſs for them. We cannot become God's Servants unleſs we are firſt purified. The firſt Anabaptiſts were of the ſame Opinion, as we ſhall ſee in the Sequel of this Work.

GOD accepts not the Juſtice of any one, till he has firſt fulfilled all the Law and Juſtice. 'Tis poſſible to attain the Perfection of Juſtice, ſo as to commit no Sin; and to live without any Sin is a neceſſary Condition to be ſaved. There are no Grounds in Scripture to make a Diſtinction of two ſorts of Sins, and of Sinners. Laſtly, God not only requires that we ſhould abſtain from Sin, and become exempt from it by our Endeavours; he further requires ſuch a perfect Knowledge and Grace, as may not admit of any Increaſe.

ANY Oath, even in a Court of Juſtice, is a Sin; Chriſt has forbid it.

WAR is not lawful, nor to repel Force by Force: This is the Meaning of Chriſt's Precept, not to reſiſt Evil.

ALL Killing of Men, even in War, is oppoſite to the Command of loving our Enemies: Titles of Honour, and Diſtinctions which denote ſome particular Reſpect, taking the Hat off the Head, or bowing to teſtify this Reſpect, are unlawful. The Command of honouring Father and Mother is to be explained of an inward Reſpect only. We ought not to conform to the Faſhions of the World, and to take or give the Title of *You*[i] is contrary both to Humility and Truth.

NO one is obliged to be of the Communion of the *Church by Law eſtabliſhed.* Scripture ought not to be called *the Word of God.* This Appellation belongs only to Chriſt.

GOD has not commanded that Scripture ſhould be read in publick divine Service. Miniſters have no Grounds or Authority to preach on the Texts of Scripture; and St. *Paul* ſays himſelf, that he is not a *Miniſter of the Letter, but of the Spirit.*

[i] *The Holy Spirit enjoins us, ſays* Wyeth, *to uſe Thee and Thou, or the plain Language.*

GOD

God imprints his Laws in the Hearts of the Faithful, either by an immediate Inſpiration, or by the Miniſtry of thoſe who are inſpired immediately. Some Perſons attain to ſo high a Degree of Knowledge and Faith, that the Miniſtry and exteriour Laws are of no Uſe to them.

All outward Prayers, or ſuch as are accompanied with exteriour Signs[k], are not pleaſing to God, unleſs they are the Effect of an immediate Inſpiration from him. There is no Neceſſity of ſetting a particular determinate time for publick or private Prayers, for either Morning or Evening. Man always acts by an *Impulſe* ſtronger or weaker, which induces him to pray inwardly: And this is the true Meaning of thoſe Texts of Scripture which forbid Praying or Preaching without a particular Motion from God: From whence it follows, that Silence is to be kept in publick Aſſemblies, when no body preſent feels that Motion. The Chriſtians of our Days, as the Prophets and the Apoſtles heretofore, have peculiar Inſpirations by which they are diſpoſed to pray; ſo that all Set-Forms of Prayer, are not compatible with the Motions of the Spirit. The true Senſe of the Order which Chriſt has given us to watch for Prayer, is that we muſt expect the Motion of the Spirit, the fore-mentioned Impulſe; which if we do not feel, we need not pray before, or after Meals.

Our Prayers ought not to be offered to God in the Name of Jeſus the Son of *Mary*, nor to Jeſus Chriſt corporally and exteriourly reſiding in Heaven; in a word, all outward Signs of Veneration and Reſpect in the publick Worſhip, is contrary to the Precept of honouring and *adoring God in Spirit and Truth.*

Outward Baptiſm is not an Ordinance of Chriſt, or at leaſt not to be obſerved as a perpetual Law. Whoever pretends that Chriſt's Order is to be underſtood of Water-Baptiſm adds to the Text, which does not mention Water. The Baptiſm enjoined by Chriſt is a Baptiſm of Spirit not of Water. The Water-Baptiſm was St. *John*'s, and has been aboliſhed. St. *Paul* ſays he was not ſent to baptiſe, but to preach. Water-Baptiſm was uſed by the Apoſtles only as a Toleration for the Weakneſs of the Jews, but it can do no good to the Soul. Baptiſm by Inſperſion is no where mentioned in Scripture. Water-Baptiſm, and the ſpiritual Baptiſm, are two intirely different Baptiſms. The inward Baptiſm alone is the true Baptiſm of Chriſt.

Children ought not to be baptiſed, ſince they are not capable of taking any Engagement upon themſelves, or of making a Profeſſion of Faith, or of anſwering to God according to the Teſtimony of a good Conſcience.

Taking or receiving the Euchariſt is not a perpetual Obligation; it was inſtituted heretofore only for thoſe who were newly converted to the Chriſtian Religion, or for weak Chriſtians in the Beginning of their Chriſtianiſm.

If we find within ourſelves, what is ſignified by Baptiſm, by the Bread and Wine of the Euchariſt, both theſe Sacraments become uſeleſs to us. The Goſpel being the Subſtance of Religion, all exteriour Rites are but Shadows, which are of no uſe to thoſe who have the Subſtance. Thoſe who pretend to be immediately inſpired, are not obliged to conform to the Inſtitution of Baptiſm, the Euchariſt, and their outward Ceremonies and Signs. Theſe Words of the Apoſtle St. *Paul*, *The Bread which we break, and the Wine which we drink, are the Communion of the Body and Blood of Chriſt*, are not meant of the Euchariſt. The Commemoration of

[k] The *Quakers* ſay likewiſe, that *to practiſe any Command of Scripture without the Moving of the Spirit, is an Abomination to the Lord.*

the Death of Chriſt may and ought to be made at all times, without partaking of the Euchariſt, by which not the *Earthly Body and Blood of Chriſt* is given us, but his *Heavenly Body*, which alone communicates Life unto Men.

THE eternal Happineſs of the Soul is not to conſiſt in its Re-union to the Body: the Reſurrection of which cannot help to increaſe the Happineſs or Miſery of Men.

WHAT is ſaid of the Raiſing of the Dead to Life, is not to be always underſtood of the Reſurrection of the Body. The Apoſtle calls them *Fools*, who are too inquiſitive into the Nature of the Reſurrection.

THE Body which is to riſe again will not be ſubſtantially the ſame: for *Fleſh and Blood ſhall not inherit the Kingdom of God.* The Belief of the Reſurrection of the Body *ſubſtantially the ſame*, is not a fundamental Article of Chriſtian Faith. A Body which changes cannot be the ſame in Subſtance: but be that as it will, it is not of great Importance to believe the Reſurrection of the ſame Body, ſo we believe that we ſhall riſe again with a Body. Neither is it to our Purpoſe to know when that ſhall happen.

BESIDES *the Coming of Chriſt in the Fleſh at* Jeruſalem, he will come again at the end of the World.

HEAVEN is the Preſence of God within Men: Chriſt himſelf ſays his Kingdom is within us.

HE is ſtrangely and fooliſhly fanciful, who believes that the Heaven of God and his Saints is a viſible and material Place, that we ſhall live there as we do here, or that Heaven bears any Reſemblance with this viſible World.

THERE is no Harm, much leſs is it a Hereſy, to deny that Heaven and Hell are a Space, or particular Place: By the word *Heaven* ſomething ſpiritual is to be underſtood.

TO the above-mentioned Account of the Belief of *Quakers*, which we have extracted out of the *Preſervative againſt Quakeriſm*, we muſt add the following Tenets, which we ſhall recite after *Wyeth* and other Authors, not much known except amongſt the *Quakers*.

WE muſt have new Revelations to juſtify our being governed by old ones.

THE Soul is a Portion of the Godhead; ſo ſays *Fox* the *Quakers* Patriarch. The Authors who wrote after him have endeavoured to defend that Expreſſion, by explaining it [l] of *the cloſe and intimate Union of the Soul with God*, by which *it becomes in ſome meaſure a Part of his divine Eſſence.*

'TIS an abſurd Notion to think, that the Happineſs of the Saints is imperfect in the State of Separation of the Body from the Soul, and that the Felicity of the Soul depends on that of the Body.

CHRIST[m], that is the *Heavenly Body*, or the [n] *Spiritual Body of Chriſt*, different from that with which he was manifeſted to the World, riſes again in Men by the Means of their Converſion: Their Sins on the contrary run it through, tear it, and crucify it; their Crimes and Rebellion againſt God kill it, or rather this Death is only a profound Lethargy, for the *Light within* is never quite extinguiſhed.

[l] Some Quakers, chiefly *Keith*, ſeem to confound the *Light within*, or *Chriſt within*, with the Soul. But the moſt moderate pretend, this has been laid to the Charge of their Brethren, for want of underſtanding their myſtical and hyperbolical Expreſſions. *Andr. Aſalpin*, a Philoſopher of the 16th Age, has alſo believed, as ſome Ancients had done before him, that the Soul of Man is a Portion of the Godhead.

[m] This and the following Article repreſent the Doctrine of *Keith* above-mentioned.

[n] The *Quakers* uſe both theſe Expreſſions.

THE[n] ſpiritual Body of Chriſt is at all times the Food of the Faithful, who never ceaſes to eat the Fleſh of Chriſt, or to drink his Blood.

To theſe two Principles openly profeſſed by *Keith*, we muſt join a third, *viz.* The Tranſmigration of Souls, which, tho' not publickly owned, yet ſeems to be a favourite Opinion of *Keith* and his Adherents. The Purport of it is as follows: All Souls are created, and dwell in another World before they are united to Bodies; after which Union four thouſand Years are required for their Purification, which diſpoſes and prepares them for eternal Happineſs. On the contrary, their Abuſing the divine Patience brings upon them long and grievous Puniſhments, which they are to ſuffer at the end of the World. The Soul is to undergo twelve Revolutions in the Space of theſe four thouſand Years; that is, muſt return twelve times into the ſame Body: Each Revolution happens at the end of three hundred and thirty three Years and four Months. Some extraordinary Souls are purified in the firſt Revolution, or in the ſecond: The Souls remain in the ſame State, and are no ways improved whilſt they are ſeparated from their Bodies. Thoſe who have undergone ſome ſuch Revolutions before the Death of Chriſt, born of the *Virgin Mary*, and were not then ſaved, may obtain that Happineſs under the Goſpel Diſpenſation, when they come again into a Body. But the Souls which have been united to Bodies ſince the Death of Chriſt, or ſhall be ſo united till the end of the World, without knowing any thing of the Goſpel, in their ſeveral Revolutions, ſhall all together and in the ſame Place undergo a *final* Revolution, and then they ſhall hear the Voice of the Goſpel, and be ſaved if they believe.

THE Saints coming again to dwell upon Earth, is the *firſt Reſurrection*, or the Reign of a thouſand Years, during which they ſhall live together without Sin, as *Adam* in the State of Innocence. At the ſecond Reſurrection the Saints will be made like unto the ſecond *Adam*; *and what may remain in them belonging to Earth ſhall be conſumed or ſwallowed up by the Heavenly Bodies which they ſhall then put on.* The Happineſs of the Juſt ſhall be everlaſting; but the Puniſhment of the Wicked is to be limited.

HERE it muſt be obſerved, that ſome *Quakers*, and even ſome Divines of the Church of *England*, have brought again upon the Stage the Opinion of *Plato*'s Diſciples, concerning the perpetual Duration of the Paſſions, and unlawful Deſires of the Wicked after this Life. Their Souls, ſay they, will preſerve and keep in the next World the ill Habits contracted in this, and remain guilty of the Corruption by which it has defaced in itſelf the Image and Reſemblance of God. This perpetual Duration of Paſſions and Deſires which it will not be poſſible to ſatisfy, will be to ſuch a Soul, *the Worm which dies not*, and the Hell Fire which is never extinguiſhed. Like *Tantalus*, it will always have the Object of its Deſires in Sight, and within Reach, and yet never be able to attain it. One of the Furies, or rather that Soul's Deſpair, when in that State, ſhall always increaſe this Fire of Concupiſcence, which will burn it without ever conſuming it, that is without ever ſatisfying it. *Virgil* has finely deſcribed the Puniſhment of the Wicked by theſe everlaſting Deſires in the following Verſes.

——— *Furiarum maxima juxta*
Accubat, & manibus prohibet contingere menſas,
Exſurgitque facem attollens, atque intonat ore. Æneid. l. vi.

[n] See above the *Quakers* Opinion about the Euchariſt.

GOOD Men partake even in this World of the Privileges annexed to the divine Nature; one of which is, that Joy and Peace of Mind which proceed from a lively and ſtrong Impreſſion of the *Life within*, and in this mortal Life *infallibly produces a Heaven upon Earth.* This Joy and Satisfaction makes us in this State ſenſible of the Happineſs of Heaven; and we are ſuſceptible of it at all times, and in all Circumſtances of Age, Condition, Society, Country, *&c.*

THE inward Peace of Mind ſo eſſential to true Joy, is the only Aim which the Faithful ought to propoſe to themſelves. 'Tis a State of Perfection, the Beginning of eternal Happineſs in this World, and of the ſame Nature as in Heaven. There is one only God, there is likewiſe but one only Way of rendering his Image perfect, one Love of God, one true Joy, one Tranquillity, *&c.* The greateſt Proof of our Love of God, and of our Submiſſion to his Will, is not to be afflicted at whatever may happen in this World.

SUCH is the Doctrine of the *Quakers*, and of their Teachers; ſome of which however have been diſowned by that Sect. Some of theſe dogmatical Points may poſſibly have been ill repreſented or miſunderſtood. Be that as it will, no one can deny but the *Quakers* deſtroy Chriſtianity, and by endeavouring at an overſtrained Spirituality, render it chimerical, and the Practice of it impoſſible. The Equality which they have introduced into civil Society, the ruin of all Subordination, the forbidding all Oaths, War, and Self-defence, cannot ſubſiſt with the Quiet and Happineſs of Mankind. They themſelves have been forced to own, that the Laws eſtabliſhed in other Civil Societies are neceſſary for Self-Preſervation; inſiſting only, that they are not convenient for thoſe of their [p] Sect. Their immediate Inſpirations, and inward Impulſes, are alſo juſtly cenſured as fanatical; but their pretended Enjoyment of Heavenly Happineſs [q] in this World, is ſtill worſe repreſented.

A

[p] "Civil Magiſtracy, ſays *Wyeth*, is ordained by God to puniſh with the Sword, but it is unlawful for "any..... to make uſe of it. The carnal Weapons are only allowed to ſuch as are not under the Goſ"pel Miniſtration, *&c.*"

[q] One *Leenhoff* a Miniſter publiſhed in the Year 1703, at *Zwol*, a ſmall *Dutch* Book, to which he gave the Title of *Heaven upon Earth*, in which he pretended to prove this *Fore-taſte of Happineſs*, and gave an ample and exaggerated Deſcription of this *temporal Joy:* He was ſoon called to an Account by the Conſiſtories and Synods of his Country. His Brother Miniſters pelted him with repeated Refutations, in which they repreſented him as a Libertine, an Epicurean, a Spinoſiſt, and an Atheiſt, thinking it too ſlight a Cenſure to tax him only with being a *Quaker* or Fanatick. Theſe fiery Zealots, after a ſtrict Examination of *Leenhoff*'s Doctrine, inquired into his domeſtick Life, and private Converſation, with the utmoſt Rigour, and with that *ſullen Sorrow* which *Leenhof* had painted to the Life, Page 31 of his Book, as infinitely oppoſite to the Joy by him recommended, and as being an everflowing Source of all Diſorders, of Ignorance, Hypocriſy and Tyranny. It was alſo ſuſpected, that after all, the moſt capital Hereſy of which this *Flemiſh* Divine was guilty, conſiſted in his Drawing to the Life, Page 52 and 53 of his Book, the bad Character of his Brother Miniſters. Now in every Sect throughout the World, and as *Boileau* ſays,

De Paris au Japon, du Japon juſqu' a Rome:
That is,
From Paris *to* Japan, *from* Japan *back to* Rome,

Hereſies of that kind are unpardonable, and partake of the Sin againſt the Holy Ghoſt, which is not to be forgiven either in this World or in the next. But to return to *Leenhoof:* What was moſtly cenſured in his Book, is the Anſwer which he gives Page 83 and 84, to the Objection drawn from the *Sadneſs* of Chriſt. He ſays firſt, that it was a neceſſary Conſequence of his Sufferings for the Sins of Mankind; and concludes, even from that Objection, that ſince Chriſt, by his *Sadneſs*, had atoned for the Sins which required ſuch Sorrow, the Faithful were diſpenſed from it, and ought to endeavour to be always glad, and to *Rejoice in the Lord.* "To be ſorry for Sins after Chriſt's Paſſion, would be paying the ſame Debt "twice, which the Juſtice of God cannot require; we ought therefore to ſerve God with Joy and De"light, as far as it is in our Power." This is the Purport of Page 84, which tho' it may be interpreted in a good Senſe, yet it muſt be owned his Expreſſions are too harſh. In another Place, Page 106, *&c.* he wiſhes the Way ſo much uſed, of exciting Men to Devotion and Piety, by the Motive of Fear, and by threatning them with the Torments of Hell, might be quite laid aſide. As this is directly oppoſite to *falſe Attrition*, it might eaſily be explained according to the ſtricteſt Rules of Orthodox Doctrine; yet it plainly appears, that his manner of proving his Aſſertion (in the above-cited Book, intitled, *Heaven upon Earth*, p. 106, and following) is not without ſome Blemiſh of *Sophiſtry*. Take his Argument as follows:

"All

" All thoſe upon whom the Fear of Torments may be ſuppoſed to prevail ſo far as to make them refrain " from Sin, or embrace the Practice of Religion, muſt be divided into three Claſſes: one of the Wicked; " a ſecond of thoſe who have Knowledge and Senſe enough to be convinced of the Neceſſity of Com- " plying with their Duty; a third of thoſe who are weak and fearful, who rather ſtand in need of being " comforted, than of being frightned. The Wicked are reſolved to continue in that State, and are not " to be reclaimed by *either Religion, or the Fear of Hell-Fire.* They have ſhaken off that Yoke, and " laugh at it; even a ſudden, unprepared, or ſhameful Death, after a diſorderly Life, cannot frighten them " into Duty. The Remorſe of Conſcience which is apt to trouble them in theſe laſt Moments, is rather " the Effect of their want of Power to do Evil, than of a ſincere Repentance..... A civil Magiſtrate, " ſays *Leenhoof*, with his temporal Puniſhments inflicted by the Laws, is more likely to hinder the Pro- " greſs of Impiety, than all the Miniſters together, with their frightful Exhortations.

" As to thoſe who have Knowledge and Senſe enough to be convinced of the Neceſſity of Complying " with Religious Duties, they want no ſuch Incitements as Fears and Threats; they already enjoy Hap- " pineſs, and that inward Peace of Mind and Satisfaction, which is infinitely more prevalent than all the " *Sadneſs* inſpired by the Fear of Puniſhment.

" I ſay it again in few Words, the Weak and Fearful ſtand in need of Joy and Comfort.... No " other Means can be ſo efficacious, in order to preſerve them in a virtuous, religious, and truly purified " State..... All the Ceremonies and outward Shew of Religion ſhould tend to increaſe that Joy..... " the Number of Days conſecrated to *Sadneſs* and Affliction ſhould be leſſened." (Probably the Author means the Faſting and Communion Days of the Proteſtants) yet a few Lines after he owns, " that thoſe " Days are uſeful to the People..... and that ſome vicious Inclinations are not to be overcome but by " Faſting and Prayers." So true it is that all Syſtems which are inclining to Paradoxes, or dangerous for their Singularity, are likewiſe generally full of Contradiction! The ſame Writer, Page 110, following his uſual Notions, that Religion ought to be gay, and that the Life of the Faithful ſhould be ſpent in a continual Joy, made a Propoſal to baniſh from all Proteſtant Churches the grave way of Singing (which in his opinion is too ſorrowful) and to ſubſtitute in the Place of the low and ſinking poetical Tranſlation of the Pſalms, a more lively and gay ſort of Poetry. He deſired likewiſe, that all Funeral Ceremonies ſhould be left off, and whatever is apt to inſpire the Mind with afflicting Thoughts, contrary to *Religious Joy*; that the Dead ſhould not be buried in Churches, where the Faithful are to meet only to rejoice in the Lord. Such is the *Heaven* which *Leenhoff* propoſes to be enjoyed *upon Earth.* He had ſome Followers. but never formed a Sect; and the Name of *Leenhovian* paſſed as quick as Lightning after the firſt Information againſt his Book. We have now and then paraphraſed the Author's Words, to ſet his Meaning in a clearer Light. But *Roſs*, *Jovet*, and *Stouppe*, the abovementioned Authors of the *Dutch Religions*, would have gone much greater Lengths: They would have entertained us with the Riſe and Progreſs of a Sect of *Leenhovians*, with a long Account of their Miniſters, Diſcipline, Doctrine, *&c.*

A

DISSERTATION

Containing an Hiſtorical Deſcription of ſeveral Sects and Fanatical Meetings, either not numerous, or not much known, or which are not now in Being.

WE ſhall firſt introduce the *Prophets of Dauphiné*. Their Fanaticiſm, which ſo ſtrongly inſpired them about 1688, had plainly ſhewed itſelf from the time of Recalling the Edict of *Nantes*. 'Till then the Reformed Religion never produced ſuch a Number of miraculous and ſupernatural Wonders, as were ſuppoſed to be wrought one after another, without giving time to recover from the Surpriſe, in the three or four firſt Years after that Epocha. As early as 1686[a], *Voices were heard in the Air, and about the Places where Temples formerly ſtood.....ſo like the ſinging of Pſalms.....* (in the Tone uſed by Proteſtants) *that they could not be miſtaken for any other ſort of Muſick.* We are likewiſe told that this was a Heavenly and Angelical Choir, and that they ſung the Pſalms as tranſlated by *Clement Marot* and *Theodore Beza*. This was according to Rule. *French* Songs ſhould be ſung to *Frenchmen*. The melodious Concert was heard in *Bearn*, in the *Cevennes*, at *Vaſſy*, &c. Mr. *Jurieu*, a Miniſter of great Repute amongſt the Proteſtants, ſeemed predeſtinated to make a Collection of the wonderful Events of that time, in favour of thoſe who are no leſs edified by Illuſions than by Truth; and accordingly he has with great Care and Diligence drawn up and joined together all the Proofs of ſuch Miracles: from which he concludes (as becomes ſo deep a Logician, ſuch a ſworn Controverſiſt for the Proteſtant Party, and ſuch a ſtrenuous Champion of all new Revelations) that *God having made ſo many Tongues ſpeak in the Air, indirectly condemns*, by this Mark of his Providence, *the* French *Proteſtants, for being ſo eaſily perſuaded to remain in Silence*, &c. The Illuſion or Deceit might probably have been ſoon found out, had the Minds of the People been at that time in a more calm and ſedate Diſpoſition; but it muſt be confeſs'd, that the Acts of Violence, the Antichriſtian Cruelties exerciſed againſt the Proteſtants after the Revocation of that Edict, made them ſuſceptible of the moſt abſurd and chimerical Notions, which ſeemed favourable to their diſtreſſed Party. The Miracle of *Heavenly Voices ſinging Pſalms*, according to the Verſion of *Marot* and *Beza*, ſoon went from one Place to another. In *Languedoc* the Sound of a Trumpet was added to the Muſick[b], and ſome Miniſters who were flying had this *Divine Muſick* for an Eſcort, and the Trumpet ſounded till they got out of the Kingdom, and were in a ſafe Retreat.

SUCH Wonders ſeldom come alone. The *Shepherdeſs of Crete* ſoon followed. She was but fifteen or ſixteen Years old, when ſhe began to have Viſions, and to be often in Extaſy. Mr. *Jurieu*, who had already the Gift of Prophecy beſtowed upon him[c], relates every particular Circumſtance of the Manner in which

[a] See the ſeventh Paſtoral Letter of *Jurieu* in 1686.
[b] See a Letter inſerted in *Jurieu*'s Paſtoral Letters for the third Year.
[c] See his *Accomp. of Prophecies*, printed in 1686.

this new Propheteſs inſtructed and comforted thoſe who heard her: He has likewiſe taken the Precaution to let us know [d] that her Diſcourſes *were without Order or Method, and againſt the common Rules..... which is ſtill a further Proof of their coming from God; for it is well known, that inſpired Authors in their Writings and Speeches ſeldom, if ever, conform to human Rules of Art.* How far the Spirit with which ſhe was animated, proportioned itſelf to the low Condition of this Country Girl, and by Conſeqnence what Difference there was betwixt the new prophetick Spirit and the ancient will ſufficiently appear by this one Expreſſion which ſhe uſed: She gave the Name of *Merchants and Knitters of Souls* to thoſe who in her Days employed themſelves in converting the Proteſtants. Were ſuch Speeches worthy to be compared to the ſublime Style of the ancient Prophets? did not ſuch Compariſons villify the Gift of Prophecy? Yet Mr. *Jurieu* unadviſedly did it, and his Example was followed by ſeveral other Miniſters amongſt the new *Refugees*. However the Prophecies of the young *Shepherdeſs* were honoured with the ſame characteriſtick Marks of Truth, which the *Propheſying* Miniſter, her Apologiſt, beſtowed upon his own in his three Volumes of *Accompl. des Prophet.* none were fulfilled.

THIS Fanatical Contagion ſpread further in *Dauphiné*, and reached the *Vivarets*. Swarms of little Prophets came forth, moſt of them Children, ill bred and unpoliſhed, and by conſequence, as they would perſuade us, not capable of having any Intention to deceive. This *Propagation* of Prophecy amongſt theſe poor Country People, might probably be carried on much in the ſame manner as *Malebranche* [e] ingeniouſly repreſents the Progreſs of magical Art and Witch-Craft. However that be, theſe new Prophets [f] were very different from thoſe of Antiquity. Their Spirits were not raiſed, animated, rendered more ſubtile, and by a divine Fire enabled to ſoar above all material Beings, and take their Flight towards Heaven: Their Elocution ſunk below the Dignity of Inſpiration, wanted thoſe noble and wonderful Starts of Eloquence, which the Ancients called the *Language of the Gods*; for which ſome Poets have been ranked amongſt the Prophets. All their Atchievements conſiſted in a kind of Drowſineſs, very like what we perceive before we fall aſleep, or which follows ſome violent Exerciſe; by which the animal Spirits being very much exhauſted, we ſcarce have any Power left us to think or ſpeak, unleſs by half Words. Others have thought that the extatick State of our Prophets was a profound [g] Lethargy, during which they repeated, without any Intermiſſion, what they had heard or got by heart, without any other Order, but as it occurred to their Memory, of which they were not deprived in that State. Thus they prayed, ſung Pſalms, made great Promiſes to the Hearers, and ſometimes threatned them; but the whole was in a Language which no body could underſtand except the Country-People of their Villages.

[d] See *Reflections on the Miracle*, &c. in the third Year of his *Paſtoral Letters*.

[e] *Recherche de la verité*, by *Malebranche*, *lib.* 1. or *Le Clerc* in his *Pneumatology*, which is only a Copy of what had been ſaid by *Malebranche*.

[f] There was alſo ſome Cheating in the Caſe; they had Maſters who taught them to mimick the Prophets: But *Jurieu* would not own this, and conſtantly maintained there was ſome divine Operation in that Event.

[g] *Chriſtina Poniatovia*, who propheſied in *Poland* about 1628, had a very different Succeſs: She was the Daughter of a *Polander*, who by a then common Metamorphoſis, from a Monk became a Proteſtant Miniſter. In 1629, ſhe was ſeized with ſuch a Lethargy, that ſhe was thought to be dead. She came out of it at length, but was ever after deprived of the glorious Gift of Prophecy. Not long after ſhe even loſt her pretended Right to Viſions, by taking a Huſband: Now 'tis very well known, that Matrimony is an excellent Remedy to cure Women of the Vapours; whence it came to paſs, that moſt of the ſaid Propheteſſes were Maidens or Widows. The Prophecies of *Chriſtina*, as likewiſe thoſe of *Kotter* a Leatherdreſſer, and of *Drabicius* a Miniſter, were publiſhed together by *Comenius*.

SUCH were the Prophets, of whom the Author of *Paſtoral Letters* is pleaſed to ſay, *that God had not wrought ſuch Wonders from the firſt Eſtabliſhment of Chriſtianity*[h]. No Writer ever produced ſo many Reaſons to prove a bad Cauſe; but it muſt be owned that he was endowed with a ſubtile Genius, and the happy Talent of never being put to a ſtand.

WHETHER the Occaſion of theſe Prophecies was Sickneſs, or a diſturbed Imagination of Mimicks, or an over fiery Zeal ſpreading like a Plague from one Neighbour or Family to another, or a Cheat of ſome ill-minded Perſons, or a Mixture of theſe four concurring Cauſes, is hard to determine: "But it is very certain "it was not always the Effect of Sleep or Drowſineſs; the pretended Spirit ſoon "cauſed in ſeveral of theſe Prophets the Motions, Agitations, Convulſions, Shakings, "ſtaring and wild Looks, half Words, *&c.* which uſually are the Marks and "Appendixes of a ſettled Fanaticiſm. But a ſhort hiſtorical Account of the "whole, from a Letter[i] written at that time, will be more ſatisfactory." The Author of it ſays, that the Inſpiration of the *little Prophets* began in *October* 1688. The *Shepherdeſs of Crete* had left off propheſying ſome time before, and probably ever ſince ſhe had been kept a cloſe Priſoner: Her laſt Prediction was, that the *little Prophets* would be ſent, and then the Spirit within her remained ſilent. At firſt there were but three or four Children favour'd with Inſpirations, then fifteen, and in a ſhort time its Influence ſpread ſo far, that their Number was increaſed to three or four hundred; and in *March* 1689 it was ſo great, that many little Towns of *Dauphiné* were wholly inhabited by Prophets: In a word, the Progreſs of Prophecy was ſo quick, that to uſe the Words of the Letter, "Crouds of little Prophets "ſprang up in a Night like ſo many Muſhroons..... Men of *good Senſe* (a remarkable "Expreſſion) no ways inclined to Prophecy, at a time when the Prophets were "impriſoned, coming home with their Neighbours from the Meetings in the Night "time, ſuddenly *fell down* in the Snow[k], as if they had been ſtruck with the "Falling Sickneſs, tumbled about upon a Bed of Snow two Foot deep, till they "were raiſed up ſo as to ſit in it: In this Poſture, with their Eyes ſhut, as if aſleep, "they began to preach and to propheſy, without conſidering that the Pariſh Prieſt, "who with his Soldiers had broke up their Aſſembly, would infallibly cauſe them "to be taken up next Day." This prophetick Spirit diffuſed itſelf in many Places, and reached to the *Upper Languedoc*. Some Writers of thoſe Days aſſure us, that a Sickneſs which laſted about a Fortnight was the uſual Forerunner of this miraculous Inſpiration. Several other Accidents were likewiſe ſure, tho' ſometimes diſtant Prognoſticks of it. We ſhall preſent our Readers[l] with two or three of them, which the leaſt knowing Phyſicians may explain with Eaſe.

THE

[h] See *Paſtoral Letters* of *Jurieu* for the third Year.

[i] See a Letter written from *Geneva* the 13th of *Febr.* 1689.

[k] This Sect of Prophets laſted only a ſhort Time, during which the Word *to fall*, in French *Tomber*, ſignified the ſame as *to propheſy*, becauſe the firſt Symptom of the Inſpiration was a ſudden Lethargy, with which the Prophet being ſeized, often *fell down*; witneſs the Prophet mentioned in the *Letter from Geneva*; who being on a Journey, and ſuddenly ſeized by the Spirit, fell into a Slough and broke his Leg: tho' whilſt he remained under the Influence of the Spirit he either felt no Pain, or bore it with as much Patience, and went on with his Prophecy, as if he had not hurt himſelf. When the Prophet began to be more drowſy, than to ſleep and preach, they uſually put him to bed, and there he preached or propheſied three or four Hours together; ſee the ſaid Letter. But the Forerunners or Symptoms of ſuch Inſpirations often varied.

[l] The Letter mentions firſt, the bleeding of a little Prophet, ſeven or eight Years old, upon account of an extraordinary Redneſs in his Eyes: The Parents told the Surgeon, "that they thought this might "be a Preparation to the other Sickneſs (of Inſpiration in Sleep) and ſo it happened: The Child three "Days after fell into a *prophetick Sleep*; he preached and propheſied." Secondly, a little Propheteſs, eleven

THE Prophetick Speeches of thoſe *Predicants* of each Sex, and every Age, did at the firſt foretel a ſpeedy Deliverance for the Church. The *Shepherdeſs of* Crete has fixed it to the Month of *September* in 1688. But the *Prophets* of *Dauphiné* put it back to the end of the ſame Year, or to the Beginning of 1689. To ſave the Credit of the firſt Prophecy, they alledged it would have happened in *September* [m], if a true Repentance had followed the Prophecy; without which Condition, it would not come to paſs neither at *Chriſtmas* nor at the Beginning of 1689. Others were bent upon the fulfilling theſe Prophecies; in order to which, they endeavoured to apply them to the Revolution which was then brought about in *England*. But theſe Apologiſts were put to the ſtand, how to reconcile the ſeemingly contradictory Predictions. The *Predicants* did not agree; ſome foretold violent Perſecutions; yet thoſe who underſtood the Harmony of the [n] Prophecies of thoſe Days might have eaſily got over that Difficulty. The Perſecutions were for the *French* Proteſtants, the promiſed Deliverance was reſerved for the Proteſtants of *England*.

THE Style in which theſe Prophecies were delivered, was obſcure, in very bad *French*, ſuch as is ſpoke by the loweſt Claſs of that Nation, and not to be underſtood, except by ſuch as were accuſtomed to the Gibberidge of *Vivarets* and *Dauphiné* [o]. Had they been only without Order or Connection, this might have been overlooked in modern Prophets, as it ought to be in thoſe which are owned to be authentick. We muſt go further and ſay, that want of Method has always met with a general Approbation in Prophecy and Poetry, and ſuch Objections can never invalidate the Truth of thoſe Prophecies, which for ſo many Ages have been acknowledged as divinely inſpired. But our *Dauphiné* Prophets are of another Stamp, we have ſeen it above. Their Sermons were not unlike to their Prophecies; they jumbled together, right or wrong, all the Word sand Texts of Scripture which occurred to their Memory: yet this Heap of Nonſenſe is by their equally Fanatical Hearers called *a Series of pathetick Exhortations ..... which drew Tears from them.* This is not to be wondered at; their Wounds were ſtill freſh and bleeding; a ſevere Perſecution was carried againſt a Body of Men, whoſe whole Crime conſiſted in meeting together *to ſerve God*; either as they had been brought up, or as their Reaſon and Conſcience led them: This was enough to raiſe in their Hearts Sentiments of Compunction, and to ſoften their Minds. Daily Experience teaches us, that ſuch Diſcourſes as agree with our Notions are always approved and liked, and often admired; when the Mind is in that Diſpoſition, Fanaticiſm eaſily follows Admiration. We

or twelve Years old, ſaid, that before the Lethargic Fit, "She felt ſomething riſing from her Feet to her "Throat, (this was the Spirit of Prophecy) which when it came there, Sleep overcame her and ſhe felt "no more. Several Witneſſes depoſed, that during the Prophecy, which laſted as long as the Sleep, the Prophet could not be waked, either by running Pins into her Fleſh, or by hard Pinching. "Thirdly, "when they had a mind to hinder the Prophets from preaching or propheſying in their Sleep, chiefly the "little ones who could not bear the ſtrong Agitations of the Spirit, they endeavoured to hurt them and "make them ſuffer. A Child of eight Years of Age ſeemed to be in violent Pain (becauſe they would "not let him preach) and cried out to his Mother, begging of her in God's Name to wake him, for he "was not able to refrain from ſpeaking."

[m] St. *Bernard*, if we are to believe *Bayle*, in the Art. of St. *Bernard*, alledged the ſame Reaſon to juſtify himſelf: But every Impoſtor might ſcreen himſelf under the ſame Pretence.

[n] Hiſtory favoured the Prediction, it was eaſy to foretel what they were reſolved to do; ſuch as continuing their Aſſemblies, and raiſing the *little Prophets*. As to the Revolution of *England*, King *William*'s Landing, King *James* the Second's Abdication, *&c.* they were then on the Anvil, and to be ſure the *French* were punctually informed by their Friends the *Refugees* in *England* and *Holland*.

[o] The ſaid Letter-Writer owns, that the worſt *French* was ſtill above the Style of theſe Prophets, *ſo poor, ſo miſerable, ſo ſlovenly*, ſays he, that nothing can come up to it. One of their Exhortations was as follows: "The Way to Heaven is narrow, 'tis not wider than a Hair, and as thin ..... no one can walk "in it, when loaded with Sins ..... You who are preſent have not been at Maſs this long time, but I "much fear the firſt Perſecution will drive you thither, do not go at all, rather be *chopped* in Pieces, ra-"ther ſuffer yourſelves to be put on the *Chopping-block* than to go again, *&c.*

have likewiſe acquainted our Readers with the prodigious Increaſe of this prophetick Spirit. A Letter which was wrote [p] from the Country in which theſe *New Doctors preached their Goſpel* (they are the very Words of the Letter) informs us, that there were ſometimes fifteen hundred or two thouſand of thoſe Prophets at one Meeting; who tho' they did not all of them [q] *Fall* together, or ſpeak at the ſame time, yet all had an equal Right to Inſpiration: Whence we may conclude, that all the Members of ſuch Aſſemblies were and might be called Prophets: Men, Women, Children even not above three Years old, preached and propheſied. Some Catholicks likewiſe were ſeized with the prophetick Plague, and received an inconceivable Averſion to Maſs, by following ſuch Examples. The Letter adds to this Account, that all of them were of the Dregs of the People, few could read, but their Lives were irreproachable; "For they all publickly declared, that they obtained Grace and thoſe "ſupernatural Gifts, only by their own and their Families ſincere Repentance, and "ſhould be deprived of them, if one only remained in a State of Sin.

"THEY eat nothing three or four Days before they ſpeak, and take very little "Nouriſhment after it..... They preached..... Day and Night..... in publick in "the middle of the Village..... The Hearers always knelt, and the Preachers "could not bear too ſee them in any other Poſture..... if any great Sinners hap-"pened to be preſent at the Meeting, the *Predicants* bad them come near, and felt "inexpreſſible Torments (that is violent Convulſions) if they did not obey; ..... "When the ſaid Sinners were come near, the Preacher laid his Hands upon them, "and called out aloud for *Mercy and Grace*, exhorting them to repent, and bidding "the Faithful preſent to beg of God Forgiveneſs: Pſalms were ſung (chiefly the "fifty firſt) in their behalf, and Prayers ſaid..... If the ſaid Sinners truly repented "..... they likewiſe *fell down* upon the Ground as if they had been dead..... and "when come to themſelves, felt an accountable Happineſs and Satisfaction." The foregoing Acts of Inſpiration were not done only by venerable old Men, or by ſuch as were of a competent Age and ripe Years [r]: Young Shepherds, fifteen or ſixteen Years old, even ſome who were but in the eighth or ninth Year of their Age, uſed to meet and hold a Conſiſtory, obliged fifty or ſixty Penitents to make a publick Reparation for their Apoſtacy; that is, for their embracing the *Roman* Catholick Communion: they likewiſe required publick Satisfaction for Oaths, for Blaſphemies, for being preſent at Maſs, *&c.* Children exerciſed the Functions with a maſterly Behaviour and Authority, examined Sinners with the utmoſt Severity, and even dictated to them the Form of Prayer by which they were to teſtify their ſincere Sorrow and Deteſtation of their Sins: which Prayer generally ended with a kind of Abſolution by theſe or ſuch-like Words, *God grant you that Grace.*

THE Symptoms of Prophecy were not always the ſame: The moſt common was to *fall down* to ſleep, or to be ſeized with a ſudden Numbneſs in all their Members, with convulſive Motions. At other times this Rule ſuffered ſome Exceptions; they then propheſied when awake; their Body was in Motion; they were in an uniform Extaſy, or in Convulſions. This Fanaticiſm ended at laſt by the Diſcovery of a Cheat: They had Maſters and Prompters [s] to teach them how to behave and what to ſay.

[p] Copy of a Letter inſerted in the Letter above-cited.
[q] Twenty or thirty *fell* all at once.
[r] *Letter from Geneva* above-mentioned.
[s] Two Prophets of *Vivarets* and *Dauphine* went to *Geneva* in 1689, and carried on their pretended Inſpiration; upon a narrow and ſtrict Examination, they were forced to own before the Council of *Geneva*, that they were Impoſtors, and had uſed that Deceit only to ſtrengthen their Brethren. This Confeſſion did not avail, they were baniſhed from that Town.

The CAMISARS *or* FANATICKS *of the* CEVENNES.

SOME Years after the *Dauphiné* Prophets [a], thoſe who were called *Camiſars* [b] made their Appearance in *Languedoc*, and in the Mountains of the *Cevennes*; about fourteen Years elapſed between the *little Prophets* and theſe *Camiſars* [c]. The *prophetick Fire* did not go out during that Interval, and the Interruption of Fanaticiſm was only as to outward Appearance. Moſt of the Inhabitants of thoſe Countries were Proteſtants, who had little or no Breeding or Education; their Heads were ſtill full of Ideas and Notions of Inſpiration; theſe were increaſed and ſtrengthned by their ſolitary and rough Way of living. At laſt Fanaticiſm broke out, and was followed by a general Rebellion, which was countenanced by ſome foreign Powers then at War with *France*. This is taken notice of in modern Hiſtories; but that Circumſtance is not to our preſent Purpoſe: What belongs to us, is to let our Readers know, in what the Fanaticiſm of thoſe *Camiſars* conſiſted. The firſt *Camiſars* began the Rebellion under Pretence of Want of Power to pay the Capitation: But this was ſoon dropt; Rebellion and Fanaticiſm were openly diſplayed in their proper Colours, the Horror of which needs no further Deſcription, and cannot be any ways excuſed, except upon Account of the Ignorance and Prejudices of theſe Fanaticks. But Ignorance, and Prejudice of Education, when carried ſo far as to diſturb civil Society, become Crimes againſt the State; what Wonder then that they ſhould be puniſhed as ſuch? The Deſtruction of Criminals is not a Perſecution, but bare Juſtice. We muſt now give a more particular Account of their own and of their Ringleaders Character.

THE *Camiſars* were declared open Enemies to whatever bore the Name of *Roman* Catholick: This was their fundamental Principle, the firſt Article of their Religion. Robbing and burning Churches, putting Prieſts to the moſt cruel Death, was, in their Opinion, a meritorious Action in the Sight of God; and in the midſt of thoſe ſacrilegious Murders and Devaſtations, they read the Scripture, ſung Pſalms, and ſaid Prayers. Who could have expected ſuch violent Proceedings would have met with Approbation, and found Defenders? yet Apologies were wrote for them in foreign Countries: It was averred in them, "That the *Camiſars* made War "with all the Moderation of which it is capable..... *that indeed they burnt and* "*robbed Churches, and gave no quarter to Prieſts*, but were not guilty of committing "any Diſorder." *Manifeſto's* were publiſhed in their Favour, and the Wits amongſt the *Refugees* in *England* and *Holland* openly eſpouſed their Cauſe in Verſe and Proſe. Even Miniſters preached Panegyricks upon them, and offered publick Prayers to God for their good Succeſs.

THEIR Leaders were like them, of the meaneſt and baſeſt Extraction: a miſtaken Zeal and blind Credulity drew into that Party but a ſmall number of People of any Diſtinction. They looked upon their Leaders as new *Moſes's* or *Joſhua's*, who were to deſtroy the *Canaanites*; and in order to render this more probable, *Cavalier*, *Roland*, *Catinat*, *and Ravanel*, who headed that Rabble, pretended to be inſpired by Almighty God, performed all the Functions of the Mini-

[a] In 1703.

[b c] They were ſo called, either from a white Shirt which they wore over their Clothes, (*Camiſe*, in the Dialect of *Languedoc*, ſignifies *a Shirt*) or from a Linnen Frock uſually wore by the Country People.

ſters of the Goſpel; baptiſed, bleſſed Marriages, gave the Communion, made and preached Sermons, or rather tacked together unconnected Texts of Scripture, and Pieces of old Diſcourſes, which they had heard before, either from run-away Miniſters, who came back to them from foreign Countries, or from the Fanaticks of *Cevennes* and the *Vivarets*. Moreover, they received from *Geneva* [d] *a Reinforcement of old Devotion* from time to time, and in their Aſſemblies put off this ſuppoſed *Manna*, diſguiſing it with their Fanatical Ignorance.

CAVALIER, by Birth a Mule-Driver, or of ſome ſuch Profeſſion, became in a ſhort time the General, the Lawgiver and Prophet of the *Camiſars*. Before he was raiſed to that high Station, he had borne ſeveral Offices, not worth mentioning, ſince the moſt remarkable was the Trade of a Baker [e]. *Being forced to take up ſome way of Buſineſs to get his Bread, he choſe to make* it, ſays wittily Madam *Du Noyer* in her Letters. But as his Performances in that Trade were very indifferent, he became Prentice to Inſpiration. He pretended that God [f] had revealed his Will to him in a Dream, and had commanded him to help his Brethren; he obeyed the Call, came to them, and took upon him to be, as we ſaid before, their Prophet, their Teacher, their General. " He was always accompanied, ſays Madam *Du* " *Noyer* [g], with a little Propheteſs, her Name was *Iſabella*, and ſhe never left him " by Day or by Night. She was young and pretty, walked by his Side, and was " very uſeful to the whole Party by her Enthuſiaſm..... This Propheteſs, having " firſt ſuffered many..... violent Agitations, declared it was God's Will they ſhould " obey their Leader, and pay him the ſame Regard as to *Moſes*..... By Degrees he " re-united in his own Perſon the ſeparate Offices of both *Moſes* and *Aaron*. He " took upon him the Functions of Prieſthood, ſettled a Church of his own amongſt " the Inhabitants of the *Cevennes*, of which he made himſelf Pope and Patriarch." In that Quality he directed the penitential Exerciſes of his Adherents, and thundered out Excommunications; which, according to the above-cited Letters, was performed in the following manner: " *Cavalier* exhorted his People to Repentance; " before he adminiſtered the Communion to them, he admoniſhed them not to " approach to the Table, unleſs they were duly prepared; telling them withal, that " God would reveal to him thoſe who deſerved to be admitted..... Whilſt the " Ceremony laſted, his Arm would now and then grow ſtiff, and refuſe its Mi- " niſtry to give the Bread to ſome of thoſe who preſented themſelves to receive it..... " Thus excluded they retired, and went back to continue their Prayers with Sorrow, " till further Orders..... He recalled them when he thought they were truly peni- " tent and ſufficiently mortified."

SUCH was this General [h] of the Fanaticks: He had the Cunning and Authority to make them approve of the Articles agreed on betwixt him and the Marſhal *de*

[d] The Citizens of *Geneva* ſent Books of Devotion into *Languedoc*; many of them treated of Controverſy *in the old way*; that is, with bitter Invectives, and ſophiſtical Arguments: But as moſt of thoſe Writings were fallen into Contempt, the Bookſellers of *Geneva* ſent them to the Proteſtants of *Languedoc*, who, for want of better, took this *for the pure* Word of God.

[e] *Lettres Galantes & Hiſtoriques*, by Madam *Du Noyer*, tom. 3.

[f] This he impudently bragged of at *Geneva*, even after he retired thither, and the whole Party was utterly defeated.

[g] See the above-cited Letters.

[h] We may juſtly compare *Cavalier* to that famous Hungarian *Jacob*, who having been, as is reported, a *Ciſtercian* Monk in his Youth, went over to the Mahometans, and came back afterwards into *Europe*, with the Dignity of a Prophet, and an *Enlightned Perſon*, and headed a Rabble of Country People called from thence *Paſtoraux*. This Enthuſiaſt pretended, that he converſed familiarly with the Bleſſed Virgin and the Angels. A Lamb holding a Croſs was wrought upon his Colours. The *Paſtoraux* committed great Diſorders in *France*; yet ſome Fanaticks looked upon them as Prophets: *Jacob* himſelf had the Impudence to preach publickly in pontifical Robes, to bleſs Holy Water, *&c.*

Villars; aſſuring them that he did it by [i] the Order of God, and for the Welfare *of the Flock.* " Before he went to meet the Marſhal, he was for ſome time in " an Extacy, in the Preſence of ſome of his Friends; the Bed on which he lay " ſhook by his violent Agitations, and God ordered him by a Voice, which came " out of *Cavalier*'s own Mouth, *&c.*..... to comply with what was deſired of him.... " But this Revelation did not perſuade or impoſe upon the more ſenſible Part of his " Followers." This Accommodation occaſioned the total Ruin of the Party. Theſe Fanaticks had received amongſt them the broken Remnants of the *Prophets of Dauphiné*, and with them formed this new Flock in the *Cevennes*. This being likewiſe diſperſed, they met again together in *England*, and eſtabliſhed a new Society of Prophets compoſed of all theſe Party-Remnants. *Cavalier* not truſting to the Conditions ſtipulated in the Agreement, or to *French* Promiſes, came over with his *Brethren*, and was at firſt received as the *Guardian Angel* of the Proteſtant Religion. All the *Refugees* in *England* and *Holland* paid him Homage, he met every where with Friends and Relations, and all were proud [k] of having ſome Intereſt in him. He received ſuch Marks of Reſpect and Veneration as were little inferior to the ſubordinate Worſhip which the *Romiſh* Church pays to Saints. A truly zealous *Refugee* would at that time have found it difficult to determine which was moſt pleaſing to God, either this *Baker* turned Prophet, Ringleader of *Enthuſiaſts*, and Scourge of Papiſts; or *Marlborough*, who had then lately delivered *Germany* from the *French* Yoke.

THE firſt Years of this Age were remarkable for numberleſs Fanatical Enthuſiaſts. *Germany* brought forth then one *Tenhard*, whoſe viſionary Diſcourſes were tranſlated into *French*, tho' they ought to have been buried in Oblivion. This Madman (and what Fanatick is not ſo?) had ſome Diſciples and Followers, whoſe greateſt Folly was their minding *Tenhard*'s Viſions: But it will always be true, that Folly is of a more ſpreading and contagious Quality than Wiſdom. However, this Man ſeemed to be of Opinion, that all Thoughts, even the moſt ridiculous and profane, were inſpired: Yet afterwards he recalled this Saying, and thought that ſome of them [l] might and ought to be attributed *to the Suggeſtions of Satan.* He moreover condemned [m] Swearing, in which he certainly imitated the Quakers; but he added a Clauſe which drew after it moſt diſmal Conſequences, by pretending to excuſe evil Actions, as being ſuppoſedly unavoidable. He taught that Work was uſeleſs; yet he ſeems to put ſome Reſtriction [n] upon that Saying. He likewiſe ſeemed to follow the Quakers, as to Indifferency about Religion, ſetting but little Value upon the Authors [o] of the Reformation. He exclaimed loudly againſt Plea-

[i] See the *Theatre Sacré des Cevenes.* The Spirit told *Cavalier* at that time ſeveral things which proved falſe; for example, that *Cavalier* ſhould be admitted into the King's Favour, and converſe familiarly with him. Much about the ſame time, a little Prophet among the *Camiſars* foretold, that in 1706 ſeveral extraordinary Events ſhould come to paſs. " That the Brethren ſhould ſing God's Praiſes in the Streets, that " their Enemies ſhould lie proſtrate before them..... that the King of *France* ſhould give them Liberty " to pray, *&c.*"

[k] At *A*.... he was accompanied to Church by ſeveral who were born in *Languedoc*, and praiſed the Prophet, calling upon him with a loud Voice *Couſin*, *Couſin*, that the World might know their Merit in being related to him.

[l] In his *Revelations*, p. 192. he ſays, " the Devil by his Suggeſtions endeavoured to raiſe Doubts to de- " prive me of the inward Word," by which it appears, he made a Diſtinction betwixts Doubts and the inward Word, which is Inſpiration.

[m] *P.* 268. he aſks of God leave to ſwear, and is anſwered, " I give you leave, tho' it is not well, becauſe Neceſſity has no Law..... the Law is not for the Juſt.

[n] God told him, " *What occaſion have you to work ſince you have an Income? I do not love great La-* " *bours, but a holy Life.*

[o] God, ſays he, revealed to me, that *Luther* would have done better to have kept for himſelf the Knowledge he had received..... than in making a new Sect..... *Fewer have been ſaved than if we had perſevered in Popery, and led truly Chriſtian Lives..... there is not a Hair's Breadth Difference between one Religion and another.*

ſures,

ſures, chiefly againſt Intemperance in Eating or Drinking[p]. Laſtly, according to the Taſte of his Country, he gave eaſy Credit to Apparations of the Devil[q]. Another *German* Prophet lived about the ſame time, his Name was *Godfrid*, or *Godfrey Winckler*. He had the Gift of Prophecy beſtowed upon him in the Year 1707, at fourteen Years of Age; a Seaſon of Life fixed by Nature as the beginning of the Increaſe of human Society by Propagation; and which, as it occaſions one of the greateſt Revolutions in human Bodies, it likewiſe determines the Maturity of Judgment, and ſettles the Diſpoſitions of the Mind. This young Man's Predictions were ſoon diſcovered to be no more than the Effect of a diſtempered Brain, and the Publick was eaſily diſabuſed by their proving falſe.

WE might entertain our Readers with an Account of ſeveral ſuch Fanaticks, but to what Purpoſe? Every one is fully convinced that a Man may become a Viſionary by Chance, follow Enthuſiaſm becauſe he finds it profitable and ſucceſsful, and at laſt deceive himſelf, after having often deceived others[r]. True it is, there are ſome Fanaticks who are by themſelves, as the two forementioned *Germans*[s], and many others who had no Followers; by which it appears, that Fools do not always herd together, and that the Circumſtances of Time, Place and Diſpoſitions muſt concur with a certain Turn of the Mind to gain Proſelytes; otherwiſe Folly remains in its natural State of Obſcurity.

ABOUT a Year after the Plague which raged in *Provence*, a new Sect, or Society, or Confraternity, made its Appearance in *Languedoc*. The number of theſe Sectaries was not very great, but the Diſcourſes about them were of different ſorts. Some ſaid they called themſelves *Enlightened*, and that they had ſome Affinity with the *Sect* or *Confraternity* of the *Roſicrucians:* Others thought them to be Fanaticks by Principle of Conſcience, and that they were ſome Remains from the *Cevennes*, which we ſhall ſoon find retired into *England*. Others pretended they were profeſſed Libertines, and abandoned Wretches, who concealed their infamous Practices, under the Maſk of the pretended Myſteries of their extravagant Religion. Be that as it will, thoſe enlightned either believed or are ſaid to have believed, "That the "Father and the Son having reigned in their Turn, it is neceſſary the Holy Ghoſt "ſhould likewiſe govern, which Government they were to ſettle. In order to "which, they uſed many childiſh Ceremonies oppoſite to the Goſpel; ſome of them "were Judaical Obſervances. They kept both the Saturday and the Sunday. They "initiated their Proſelytes to their Myſteries by a Baptiſm of Brandy. Beſides "which, 'tis alſo reported, that they practiſed Circumciſion. The chief of that "Sect, if it may be called ſo, were clad in White at their Meetings, and wore "Crowns upon their Heads, or Caps topped with a kind of Creſt. Their Crowns "were made of twelve Feathers, to repreſent the twelve Apoſtles. The *tranſpa*-"*rent* Glaſs with which they were adorned was ſuppoſed to be an *Emblem* of the "Purity and Innocency of their Lives. The waving Creſt was a Figure of the "Inconſtancy of the World. They wore a Belt likewiſe, as a Token of their "being Knights, which was embelliſhed with Ribbonds of various Colours, with "Lilies, *&c.*" Their Crowns or Caps were covered with white Taffety, as a fur-

[p] Having eat a broiled Herring and Cabbage with a good Stomach and much Pleaſure, God reprimanded him and ſaid, *you would ſoon be like a Hog.* On another Occaſion God told him, *Take the Bread as I give it you, and do not cut off what you diſlike, for by ſo doing you receive the Bread from the Devil.*

[q] He often mentions ſuch Apparitions in his Viſions. But the famous *Abadie* being at *Dublin*, took a Cow's Head for an Apparition.

[r] As thoſe who tell Lies ſo often, that at laſt they themſelves miſtake them for Truth.

[s] *Tenhard* was not quite without Followers.

ther Mark of an unſpotted Life. The Lace about this Taffety denoted, tho' but very obſcurely, Salvation and the Love of God. Moreover the Ribbands about their Crown were tied together in the Form of a Croſs, to ſhew that Chriſt had covered our Sins as with a Hat. Is it poſſible any one ſhould not be ſenſible of the Folly and Madneſs of ſuch an Aſſembly?

BRETHREN *of the* ROSY-CROSS.

NAUDE[a] has wrote a Diſſertation on the Confraternity of the *Roſicrucians*, in which he gives us the following Account of them.

THIS Society took its Riſe in *Germany*. About the Year 1394, a young Man, who from five Years old had been brought up in a Convent, became acquainted at the Age of ſixteen with ſome Magicians, learned their Art, travelled into the *Eaſt* as far as *Arabia*, where the Doctors of that Country taught him wonderful Secrets, and foretold him he ſhould be the Author of *a general Reformation*. From *Arabia* he went into *Barbary*, and from thence to *Spain*, where he frequented the *Moors* and *Jews* who were verſed in the *Cabala*. He there pretended to begin his Reformation; but being baniſhed from *Spain*, he came back into his native Country *Germany*, and died in the Year 1484, being one hundred and ſix Years old. His Body was not buried, but only depoſited in a Grotto. Fate, or ſome Oracle, had ordered that the Corps ſhould remain in that State one hundred and twenty Years; in conſequence of which Decree, it was not found out[b] till 1604. This Diſcovery occaſioned the Eſtabliſhment of the *Brethren of the Roſy Croſs*[c]. And in 1615, a *German* printed and publiſhed their Apology and Profeſſion of Faith.

AT firſt the Number of the Brethren was four only, then eight; but it increaſed very much afterwards. They were to remain in a State of Virginity, and to make themſelves known to the World by no other Name than the *Enlightened of the Roſy Croſs*. Their Laws and Rules forbad them to receive any Reward for practiſing Phyſick, and ordered them to do it out of Charity, to do good to all Mankind, to apply themſelves to Wiſdom and Piety, to reform the religious Worſhip, by retrenching all ſuperfluous Ceremonies, to maintain ſteadily all the Principles of the Confraternity, which was to ſubſiſt to the End of the World. *Naude* relates that their chief Cuſtoms and Opinions were to dreſs according to the Faſhion of the Country

[a] *Inſtruction*, &c. printed at *Paris* in 1623.

[b] A *German* Chronicle of the *Roſicrucians* relates this Diſcovery as follows: A *Roſicrucian* being probably more cunning than his Brethren, took notice of a Stone with a Nail in it: He took out the Stone, and found the Grotto in which was depoſited the Body of their Founder, with this Inſcription, *At the end of one hundred and twenty Years I ſhall be manifeſted.* Over the Monument, after theſe four Letters *A. C. R. C.* theſe Words were written, *In my Life-time I have choſen this Compendium of the World for my Tomb*, and ſeveral hieroglyphick Figures about them. The Body held in his Hand a Book in Gold Letters, which contained the Praiſes of the Founder, and gave an Account of his Contempt of the vaſt Treaſures he had found, and of his Dying without Sickneſs or Pain when aged above a hundred.

[c] Another Diſſertation concerning the *Roſicrucians* ſays, that "about three hundred Years before their "Society began (or rather was renewed, as will appear by the Sequel) in *Germany*. The Articles of this "Society were to ſwear Fidelity one to the other.....to take an Oath to keeps its Laws, which conſiſted "chiefly in Secrecy, in ſpeaking and writing only by Enigma's and Allegories; their Aim was only to re-"ſtore good Diſcipline and Sciences, eſpecially Phyſick, of which they pretended to know the moſt hidden "Secrets; as indeed they boaſted of knowing all the Myſteries of Nature, even *the Philoſophers Stone*. "In a word, they were the Succeſſors and Reſtorers of many antient Societies and Confraternities, which "ſought after Truth, and endeavoured to bring Sciences to a State of Perfection: Such as the Prieſts and "Philoſophers of *Egypt*, the *Eumolpides*, who kept the Myſteries of *Ceres* and *Iſis*, the *Samothracians*, "who knew how to be healthy and rich, ſince they could perform the *Grand-Operation*. The *Magi*, "*Chaldæans* and *Brachmans*, ſuch were the antient *Roſicrucians*."

in which they lived, to be preſent at leaſt once a Year at their Meetings, or to give a good Reaſon for Abſenting; to wear conſtantly the Character or Impreſſion of the *Roſy-Croſs*, as the Token of the *Brotherhood*, to look upon themſelves as appointed to reform all things, and as having the whole and ſole Right to all the Gifts of Nature, upon that Account. They were to declare openly, that the Pope was Anti-chriſt, and that a Time would come when they ſhould pull down his Triple-Crown. They rejected and condemned the Doctrine of the Pope and of *Mahomet*, calling the one and the other *Blaſphemies of the Eaſt and Weſt*; they owned but two Sacraments, and admitted only the Ceremonies of the Primitive Church. They called their Society *the Confraternity of the Holy Ghoſt*. They pretended to a Right of naming their Succeſſors, and of bequeathing to them all their Privileges and Virtues, as being their *Repreſentatives*; to know by Revelation thoſe who were worthy to be admitted as Members of their Society; to keep the Devil in a State of Subjection, and to diſcover hidden Treaſures. They moreover ſaid, that their Confraternity could not be deſtroyed, becauſe God always oppoſed an impenetrable Cloud to ſcreen them from their Enemies. Neither Hunger, Thirſt, Sickneſs, or any other Infirmity, could hurt them; if any Brother died, his Burying-Place and their Aſſemblies were to be kept ſecret one hundred and twenty Years. They believed as a fundamental Article of their Faith, *that if the Sect failed, it might be renewed at the Founder's Monument or Tomb.* They bragged of having invented a new Language, by which they could deſcribe the Nature of every Being; yet, as the ſame *Naudé* obſerves, they did not make uſe of enigmatical Speeches or Parables, they avoided being thought the Inventors of Novelties, and the Account they gave of their wonderful Performances, was not to be deemed either imprudent, fooliſh, malicious, or deceitful. But their bare Word muſt be taken, and theſe *enlightned Brethren* very much reſembled Quacks and Alchymiſts in this Point, as they did in their *Jargon* and their boaſted myſterious Sciences: Accordingly they were all inſtructed, and had their Education in *Arabian* or *German* Schools.

MOREOVER, the *Roſicrucians* ſaid, that another Sun, which borrowed its Light from the Sun of this World, enlightened the Grotto in which their Founder was depoſited, and ſerved to diſcover all the Wonders of the ſaid Grotto, ſome of which were engraved on a Copper-Plate placed upon an Altar: where, for Inſtance, four Figures are to be ſeen, with theſe four Inſcriptions, *Never empty, The Yoak of the Law, The Liberty of the Goſpel, The Glory of God.* We ſhall omit other ſtrange things, which deſerve and require the learned Comments of ſome Alchymiſts or viſionary Cabaliſt; ſeveral of which have promiſed [d] *as the Brethren of the Roſy Croſs*, to repair the Breaches and Defects of the World; as if Nature was ſubject to decay, or the divine Providence, by which it is governed, could poſſibly be ſo far weakened as to ſuffer [e] its own Work to be deſtroyed. They likewiſe flatter themſelves that they

[d] *Naudé*, above-cited, mentions one *Poſtel*, who has wrote a Book *de Inſtauratione rerum omnium*, and *Paracelſus*, who has foretold the Coming of an *Elias* who ſhould teach all Arts, reveal the Philoſophers Stone, and the grand Operation. and ſo procure Plenty, Wiſdom, *&c.*

[e] 'Tis a vulgar Error that Nature decays, and as ill-grounded as the Opinion of thoſe who fancy that the Morals and Vices of Men grow worſe and worſe. See what has been ſaid on that Subject in the firſt Part of the ſecond Volume, concerning the *Ceremonies of Idolaters*. A learned Man of the laſt Age, has proved, by a ſtrict Examination of every Part of Nature, the Steadineſs of the Laws by which it is governed, and that by Conſequence it is not ſubject to grow old and decay, as the Works of Men. Matter indeed is liable to an infinite Variety of Changes, even our Souls and our Morals are affected by thoſe Revolutions; but ſtill Nature is the ſame, ever ſteady and conſtant in itſelf, tho' it admits of ſuch Alterations in its Parts, as *Manilius Aſtron.* lib. 1. finely expreſſes it in theſe Verſes:

Exutæ variant faciem per ſecula gentes,
At manet incolumis mundus, ſuaque omnia ſervat.

Quæ

they ſhall be able to reſtore the primitive Strength of Conſtitution, and Innocency of Life in Mankind: Plenty and Community of Goods [f], The univerſal Knowledge of Sciences, and the general Agreement of all Nations; in a Unity of the Goſpel, in a Unity of Religion, and Holineſs of Life.

MORHOF mentions a diminutive Sect, or rather a ſmall Swarm of the *Roſicrucians*, to which he gives the Name of *Collegium Roſianum*, or Society of *Roſay*, who was a viſionary Fanatick, and endeavoured to ſettle that Confraternity in *Savoy* near *Dauphiné* about the Year 1630. Their Number was not to exceed three; one *Mornius* tried all poſſible Ways to be admitted for a fourth, but was rejected, and could only obtain the Favour of being reckoned as a Servant. This ſmall Society

Quæ nec longa dies auget, minuitque ſenectus,
Nec motus puncto currit, curſuſque fatigat.
Idem ſemper erit, quoniam ſemper fuit idem,
Non alium videre patres, aliumve nepotes
Aſpicient. &c.

But to return to *Jonſton*, who is the Author mentioned at the Beginning of this Note: In the Year 1634, he publiſhed a ſmall Treatiſe *De Naturæ Conſtantiâ*, which is divided into five Propoſitions, 1. *Nature is conſtant in its whole Frame.* 2. *In what concerns the Heavens and Celeſtial Bodies.* 3. *In the Elements.* 4. *In mixed Bodies, and animate or inanimate Creatures.* 5. *In regard to Man.*

He proves the firſt by the circular Motion of Nature, which cauſes all thoſe infinite ſubordinate, yet fixed and periodical Movements, moſt of them unknown to us, by which all material Beings appear or vaniſh according to the various Diſpoſitions of their Parts.

The ſecond is demonſtrated by Aſtronomy. The Nature of thoſe Bodies is the ſame as it was from the Beginning, and their Actions the ſame, being conſtant even in their ſeeming Inconſtancy. See *pag.* 17, 18, 19, and 20, of this ſhort Work.

The Elements come next under his Conſideration: He reckons only three, both in Honour of that Number, and becauſe he takes Fire only to be the moſt ſubtle Part of the Air. It would exceed the Bounds of a Note, if we ſhould follow him in all the Particulars of which he gives an Account, in order to convince his Readers that all the Alterations of Air, Water and Earth, are not capable of ſhewing any real Inconſtancy in their own Nature.

The ſame muſt be ſaid of mixed animate or inanimate Bodies, which are ſtill the ſame as to their Subſtance. If we except ſome particular Occaſions, in which God has been pleaſed to work ſome Prodigies, ſtill letting Nature return to its antient Courſe, we ſhall find them all produced, increaſe, diminiſh, and vaniſh in our Days, as they did in former Times; ſo that in all Particulars, Experience daily convinces us of Nature's Conſtancy.

The fifth and laſt Propoſition is about Man. Here it muſt be owned, that his Life is very much ſhortned ſince the Deluge. But not to enter upon the Order appointed by God's Will, or upon the Alterations which may have been occaſioned by the Deluge, is it not highly probable that this may be owing to the luxurious debauched Lives of Men, in which Caſe Nature is not in the Fault; and there are ſtill Examples of as long-lived, ſtrong, and large ſized Men, as there were in former Ages, at leaſt ſince the Deluge. As to what concerns the Soul of Man, we find the ſame Will, Memory and Underſtanding: Arts and Sciences have been improved, and though it ſhould be alledged, that we have only revived ancient Syſtems, and found again ſome Contrivances which had been loſt or forgot, that Objection itſelf proves, that we are ſtill capable of new Inventions. The Virtues and Vices even are the ſame as in Antiquity; Superſtition ſtill has its Votaries, ſo has Religion; in Politicks we find the ſame Frauds and Lies; Cruelty, Avarice, defiling the conjugal Bed, Intemperance, all other inordinate Paſſions are as much in vogue as ever. Riches, Honour, Merit, even Virtue, as far as it is barely natural, are not more or leſs ſettled than they were in Antiquity. Then, by unknown and ſtrange Revolutions, Worth and Fortune ſeldom met; the ſame happens now. And theſe Verſes of *Manilius* are adapted to what we now experience, as to the Age he lived in, *Aſtron.* lib. iv.

Quin etiam infelix virtus & noxia felix,
Et malè conſultis pretium eſt, prudentia fallit,
Nec fortuna probat cauſas ſequiturque merentes:
Sed vaga per cunctos nullo diſcrimine fertur.

So far the Poet ſeems to repine at Providence, but at laſt ſubmits to the ſupreme Being, who ſweetly, yet with Force governs us, whom we muſt ſerve to the beſt of our Power, even with the Loſs of our own Lives, and chearfully lay them down, if neceſſary to obtain the Poſſeſſion of him.

Scilicet eſt aliquid quod nos cogatque regatque
Majus, & in proprias ducat mortalia leges.
Quid cœlo dabimus, quantùm eſt quo veneat omne?
Impendendus homo eſt, Deus eſſe ut poſſit in ipſo.

[f] Several famous Chymiſts have upon this Account been looked upon by ſome, as if they had been Brethren of the *Roſy-Croſs*; ſuch as *Hermes* or *Mercurius Triſmegiſtus*, *Raymond Lully*, *Arnoldus* of *Villanova*, *Flamel*, *Paracelſus*, *Glauber*, &c.

was entruſted with three important Secrets, perpetual Motion[g], the Art of changing Metals, and an univerſal Phyſick.

WHAT can be thought of ſuch a Society, which is ſuppoſed perfect in itſelf[h], adorned with univerſal Knowledge, poſſeſſed of all worldly Treaſures, exempt from all human Infirmities; yet no more known or ſeen than if it had been compoſed of pure Spirits: All we can ſay is, that it bears a great Reſemblance to, and deſerves to be ranked amongſt Fairy-Tales. We muſt own nevertheleſs that the common People are delighted, and love to entertain themſelves with ſuch Fooleries[i]. So the World is like to be for ever peſtered with Quacks and Fools.

MUCH about that Time, the pretended *Enlightned Brethren*, mentioned in the laſt Note, occaſioned ſome Rumour in *Spain*, as the *Roſicrucians* had done; and we muſt not omit giving our Readers ſome Account of them. The Singularity of their Notions, ſome Points in which they either did, or other People were reſolved to believe they did agree with the *Roſicrucians*, made them be eſteemed one and the ſame Sect. Neither ſhall we pretend to multiply Parties and Diviſions, but rank theſe *Enlightned Brethren* amongſt the moſt dangerous kind of contemplative Men, and the moſt wicked Quietiſts; if what is reported of them be true, that they believed that when the Mind is wholly abſorbed in mental Prayer, and intimately united to God, it does not become guilty of any of the Crimes committed in that State by the Body. They moreover held, that the Sacraments were uſeleſs, *&c.* that all good Works were ſupplied by Raiſing the Heart to God. The Inquiſition taxed them with maintaining ſeventy-ſix erroneous Opinions; and this is not to be wondered at, ſince that Tribunal is known to be very nice, and to require an extraordinary Exactneſs in religious Matters. Theſe *inlightned Brethren* made their Appearance about the end of the ſixteenth Age: But the Inquiſition put an early Stop to the Progreſs of their Fanaticiſm. They ſhewed themſelves again in the Neighbourhood of *Seville*, in the beginning of the ſeventeenth Age, at which Period of Time they were eſteemed to be *Roſicrucians*.

THE Low Countries, and *Picardy*, produced likewiſe, about 1525, ſome ſuch *Enlightned Brethren* as thoſe of *Spain*. A Taylor named *Quintin*, and one *Copin* of much the ſame Trade, were the Ringleaders of the *Enlightned Flemiſh* Men; for in thoſe Days, every Man was thought qualified to preach. They are accuſed of holding, that *Intention* alone makes the Sin, that the Spirit of God partakes of all the Actions of Men, and that Innocency of Life conſiſts only in being calm and eaſy, without giving way to any Doubts or Scruples. This *Intention, which alone makes the Sin*, does not differ very widely from the *Mind intimately united to God, whilſt the Body wallows in Crimes*. What dreadful Conſequences might not follow from

[g] *Morhof*, lib. 1. chap. 13. gives the Particulars, and explains theſe three Secrets.

[h] See *Libavius*, in his *Philoſophia Harmonico-Magica*, *Fratrum de Roſea Cruce*. *Meyer*, a *German*, has publiſhed an Apology for them, under the Title of *Silentium poſt Clamores*, &c. Two *Engliſhmen*, *Robert Fludd* and *John Heiden*, wrote likewiſe in their Favour. The laſt mentioned, according to *Morhof*, tom. 1. lib. 1. ch. 13. of his *Polyhiſtor*, pretends there is a great Power in Numbers to raiſe Spirits, and work ſtrange Miracles in Nature. But *Morhof* does not ſay that the *Roſicrucians* were Adepts in that Art.

[i] The *Roſicrucians* were much talked of in *France* in the firſt 15 or 20 Years of the laſt Age, and ſeveral, who pretended to be of that Society, were caſt into Priſon. The fooliſh Credulity of the People was raiſed by the following Bill poſted up in all publick Places: "We who are Deputies from the *Roſi-*
"*crucians*, and dwell viſibly or inviſibly in this Town, by the Grace of the moſt High..... ſhew and
"teach, without Books or Notes, to ſpeak all the Languages of the Countries where we pleaſe to live,
"to deliver our Fellow-Creatures from deadly Error." In 1613, a *Roſicrucian* of *Barbary*, named *Muley-Ibn-Hamet*, with a handful of Men, having overcome the King of *Fez* and *Maroc*, was, they ſaid, to conquer *Spain*. Some pretended *Enlightned Brethren* appeared then in *Spain*, but were ſoon quelled by the Inquiſition.

ſuch Doctrine, in a State governed by Fanaticks ſo united to God, and ſo perfectly weaned from Matter?

BOHEMIANS.

THIS Sort of People being the Dregs and Sink of all Nations, our Readers may wonder to ſee them placed amongſt Fanaticks and Enthuſiaſts: yet we are obliged to give an Account of them, by reaſon of their Origin, which has ſome remarkable Particulars in it. We give them the Appellation of *Bohemians*, the *Germans* call them *Zigenners*, from which the *Italians* name them *Cingares*. *Borel* [k] informs us, that *Boem*, in the old Language of the *Gauls*, ſignifies *bewitched*, which ſeems to agree with the Notion of common People, that they can foretel what is to happen, diſcover hidden things, and are well verſed in Witchcraft. They go from Place to Place, having no fixed Abode, as the antient *Germans* did; and in the North, the *Druideſſes* [b], the *Sybils*, the *Voles* and *Fairies*, ſo often mentioned by the old *Gauls*. Their firſt Riſe ſeems owing to the Remains of the *Druids*, who were brought into ſo much Contempt by Chriſtianity, that having loſt all Credit and Power in the Towns and Cities, they were obliged to dwell in Caves, and to wander about the Country. Beggars and Vagrants are apt to aſſociate together, which renders it probable, that others from *Africa* and *Aſia* may have joined themſelves to thoſe *Druids*; for inſtance, the [c] *Kaulits* of *Perſia*, who, like our *Bohemians*, run about the Country, live in ſolitary Places, and have no Religion or publick Worſhip, or Rules, or any Laws: They ſwarm all over *Perſia*, and from thence ſpread Southward to *Arabia* and *Egypt*, Northward to *Tartary*, and more diſtant Places. Accordingly we call them *Gypſies*, upon the ſame Account for which the *Saxons* give them the Name of [d] *Tartars*. Our over-credulous Anceſtors vainly imagined, that thoſe *Gypſies* or *Bohemians* were ſo many Spies for the *Turks*, and that in order to expiate for the Crimes which they had committed in their own Country, they were condemned to ſteal from and rob the Chriſtians. A rare Penance! We have performed ſuch another, tho' in a nobler and more heroical Manner, by taking the Croſs, and making War againſt thoſe Infidels. But our Opinion, that the *Bohemians* come from the Southern Parts of *Aſia* and *Africa* (which our Forefathers did not diſtinguiſh from *Egypt*, before the Way of going to the *Eaſt-Indies* by the *Cape of Good Hope* was found out) is grounded upon the Teſtimony of one of the moſt ancient Authors who wrote concerning them. He [e] relates, "that in 1433, the *Ciganes*, "who pretended they were *Egyptians*, came to *Germany*;" and according to another old Writer cited by *Paſquier* [f], they likewiſe came to *France* much about the ſame time [g]. The Story is ſomewhat curious: "They were, ſays that Author, by "Extraction of the *Lower Egypt*; and having abjured the Chriſtian Faith, were

[a] *Recherches & Antiquités Gauloiſes*, &c.

[b] See *Keiſleri Antiq. Sept. & Celt*, &c. 8. Hanov. 1720.

[c] *Chardin*, tom. 8. of his Travels, in 12 edit. of 1711. *p.* 244 and following, ſays, the *Kaulites* are ſo called from one *Kau*, who cohabited with his own Siſter, whoſe Name was *Ly*. They are alſo called *Korbetis* and *Koboalis*, which Words ſignify the Crime againſt Nature. So they are looked upon as deteſtable People, guilty of all Crimes, Inceſt, &c. They may owe their Origin to the *Uxians*, who dwelt in the greater *Armenia* at the Source of the River *Tigris*, and went about the Country telling Fortunes, as the *Bohemians*.

[d] *Tartars*, becauſe the *Saxons* think they come from *Tartary*, through *Ruſſia* and *Poland*.

[e] See *Fromman* de Faſcinat. p. 527. *Ciganes* & *Zigenner* may be derived from *Egypt*, *Gypſies*, and the *Spaniards* call them *Gitanos*.

[f] *Recherches*, lib. 4. chap. 19.

[g] In the Year 1427.

" drove from their native Country, became miſerable, and in Abomination to all " Mankind: the then Emperor rejected them alſo, as other Chriſtian Powers had " done, and told them they ſhould go to the Holy Father at *Rome*..... They went, " confeſſed their Sins.... and he enjoined them to go and travel about the World, " doing Penance, not lying in a Bed, *&c.*..... This they performed for five Years " before they came to *Paris*; the chief of them arrived there on the ſeventeenth " of *Auguſt* 1427, the reſt on the Day of the Decollation of St. *John*[h]." The ſame Writer ſays, that the Ears of all of them were bored through, and had a Ring, ſometimes two, at each Ear; their Complexion was very black, and their Hair frizzled; the Women alſo very black and ugly, and their Hair like a Horſe's Tail[i]. The Habit of theſe Women was of old coarſe Flax; ſome of them were Witches, and *looked into Peoples Hands* to tell them their Fortune. In a word, theſe *Egyptians*, baniſhed Apoſtates, deſpiſed by all Mankind, and condemned by the Pope to a wandering Life[k], bear a vaſt Reſemblance to our *Bohemians*. After all, the ſaid Author cited by *Paſquier* ſays the Pope did excommunicate them, and all thoſe who had their Fortune told to them, and that from *Paris* they went to *Pontoiſe*, on *Lady-day* in *September*.

We are inclined to trace the Origin of the *Bohemians* ſtill higher than thoſe *Egyptians*, the antient *Druids*, the *Kaulies* of *Perſia*, or the *Uxians* of *Armenia*: Why may they not owe their Riſe to the[l] *Meſſalians*, wandering and diſperſed in *Thracia*, *Bulgaria*, &c. who were miſtaken for Sectaries aud Hereticks of divers Kinds, under the Name of *Manichæans*, and upon whom the Compilers of Heretical Catalogues have liberally beſtowed a great Number of[m] odious Appellations; by which, in Proceſs of time, they became more black and hateful to Orthodox Chriſtians, than the very Devils[n] in Hell. The *Meſſalians* are ſuppoſed to have had their Beginning under the Reign of the Emperor *Conſtantius*: They were but few at firſt, their number increaſed gradually, and when they were taken notice of, as the Writers of the fourth Age charged them with moſt of the *Manichæan*[o] Principles, they were reckoned amongſt thoſe Hereticks. The firſt Penal Laws againſt Schiſmaticks and Hereticks were enacted at that time, and put in Execution againſt the *Meſſalians*, who being proſecuted, from Pagans and Idolaters, as they were thought to be rather than Chriſtians[p], became moſt orthodox[q] Chriſtians out of Fear or Policy or Self-Intereſt.

As the *Meſſalians* are mentioned here only as bearing ſome Reſemblance with the *Bohemians*, we ſhall only relate what may evidence their Conformity of Sentiments and Practice. They did not work, and lived by the Alms which they received, to

[h] *Auguſt* the 29th.

[i] The *French* Word *Floſſoye* comes from the *German* Language *Flax*, and ſtill it is called *Flaſſade* in *Languedoc*.

[k] This Penance is certainly fabulous, ſee *Paſquier* about it.

[l] In *Greek*, *Euchites Praying*. The Word *Meſſalian* comes from the *Hebrew* or *Chaldaick*, *Tſala*, in the Participle Mood *Metſala*, one who prays; becauſe thoſe Sectaries pretended to long Prayers. Others derive their Name from the *Arabian* Word *Moſul*, which ſignifies *Aſſyria*, becauſe their Hereſy began in that Country.

[m] In a Book wrote againſt them by *Euthimius Zigabenus*, and printed in 1696 by *Tollius*, they are called Enthuſiaſts, Atheiſts, Blaſphemers, and made up of divers Hereſies.

[n] They were alſo charged with adoring the Devil, for fear he ſhould hurt them, and upon that Account the Name of *Satanians* was given to them.

[o] To the *Manichæan* Hereſy of *two Principles* they had joined others about the Sacraments, the Croſs, the Bleſſed Virgin, the Saints, the Nature and Corruption, *&c.*

[p] The Orthodox were then, and are ſtill called *Chriſtians*, without any Addition in *Spain*, *Italy*, and other Places.

[q] The Eccleſiaſtical Hiſtory ſays, that the *Manichæans* affected to appear very devout, and to uſe the ſame Expreſſions as the Orthodox, *&c.*

imitate

imitate the Apoſtles whom Chriſt had forbid having any Poſſeſſion. This conſtant Idleneſs, their voluntary Poverty, their Contempt of all the Conveniences of Life, and of all Government, could not but lead them by Degrees into a total Neglect of Diſcipline, and of all Laws: This occaſioned great Crimes and Diſorders in their Scciety; and amongſt the ſincere *Meſſalians*, many others *crept* in who minded nothing leſs than their Prayers. They were therefore accuſed both of living together without obſerving any Order, any Rule, or even the moſt common Decency, and of being true *Cynicks*, who after wandering all Day in the Fields, met at Night, and lay [r] in the ſame Place, without any regard to Age, Sex, *&c.* The Orthodox moreover charged them with maintaining that we ought always to follow the Dictates of Nature, to eat, to drink, to *eaſe one's ſelf* when it requires it, and that no Faſt is to be obſerved but when neceſſary for the Preſervation or Recovery of Health. Beſides all this, the Orthodox of thoſe Days reproached them with their Meetings and Nocturnal Feaſts, in which they were guilty of all the Abominations with which the Pagans had heretofore taxed the Chriſtians, and which have ſince been laid to the Charge of other modern Hereticks, to render them more odious to the *Roman* Catholicks.

We find in *Italy*, about the cloſe of the thirteenth Century, ſome *Fraticelli*, who were alſo called *Bizoqui*, that is, Bigots or Clowniſh, upon account of their unpoliſhed way of Life, or becauſe they pretended to a greater and more refined Devotion. The other Name of *Fraticelli*, that is *little Brothers*, either was given them becauſe the firſt of them were Monks, or rather it is the ſame as the Name of *Adelphians*, which was beſtowed upon the *Meſſalians*: We ſhall ſoon ſee that there was ſome Conformity of Sentiments betwixt them: Their chief Doctors were *Pietro Maurato* and *Pietro di Foſſombrone*; but an Apoſtate Monk from the Convent of *Pongilupi*, was their Ringleader; at leaſt 'tis ſo reported. Be that as it will, theſe *Fraticelli* wandered about the Country like the *Meſſalians*, to avoid the Perſecutions raiſed againſt them, upon account of their lewd Life, and of the Errors which they held, the neceſſary Conſequence whereof was their ſaid diſorderly Behaviour. Both the *Fraticelli* and *Meſſalians* pretended that all Goods ought to be in common, and condemned living by the Work of one's Hands. They deny all Obedience to Magiſtrates, allowed a Plurality of Wives, and thoſe to be in common; to which the *Grecian* and *Italian* Orthodox added the heinous Imputation of holding their Meetings in the Night, to be more at liberty to commit all ſorts of Crimes. We ſhall inform our Readers in another Diſſertation, that the Ringleaders of the fanatical Anabaptiſts, and ſeveral of their Followers, were guilty of thoſe three Capital Errors: which may ſerve both as an indirect Proof that the *Fraticelli* and *Meſſalians* probably might not be accuſed without ſome Grounds; and, by conſequence, as a Juſtification of the Severities uſed againſt them. But, after all, it muſt be owned, that ſome particular Perſons might live and die in that Sect, without being acquainted with the bad Principles of their Teachers, or of their evil Tendency, as but too many do even amongſt the Orthodox; and tho' Hereſies ought to be deteſted, certainly the inveterate Hatred againſt the Perſons is highly to be cenſured. *Dilige homines, interfice errores.*

But to return to our *Meſſalians* of *Greece* and of the Eaſt, and to our *Italian Fraticelli*: If there were amongſt them ſo many profeſſed Libertines, as the Hiſto-

[r] By theſe Particulars, the *Meſſalians* muſt likewiſe have been *Adamites*.

rians and Controvertiſts of thoſe Times mention; Ignorance joined to the Perſecutions raiſed againſt them, may have been the Occaſion of their actually putting in Execution all the Enormities of their falſe Doctrine. A young Perſon, for inſtance, commits a Crime, and by that infamous Action loſes his Reputation; he is deſpiſed, abandoned by every one; ſo out of Deſpair runs headlong into Ruin and Miſery. This Example needs no further Comment.

WE muſt likewiſe take notice here, that both antient and modern Controvertiſts have often repreſented Sects and Heretical Syſtems as more dangerous than they appear to have really been. Some may pretend to excuſe this Fault under Colour of an unbounded Zeal againſt Hereſy; but Zeal ought not to be bitter, or to deſtroy Charity; and whilſt a fiery and ſubtile Controvertiſt *inveighs too harſhly againſt the Venom* of an erroneous Opinion, he often does more Miſchief to publick Society, than the very Perſon who had taken it up without much Conſideration, and probably might as eaſily have dropped it, if Pride and Shame had not (ſuch is human Frailty!) prompted him to maintain it with Obſtinacy. This ſame falſe Zeal has often made the ſaid Writers tax one and the ſame Sect with maintaining inconſiſtent and evidently contradictory Opinions; it cannot be denied that *Iniquity belies itſelf*, Scripture ſays it, and we daily experience it. But that ſo many inconſiſtent Propoſitions ſhould ſo often be juſtly charged upon one and the ſame Sect, is not very much to be credited. The Authors of thoſe Imputations have been ſenſible of this Defect in the Accounts by them given; and inſtead of owning honeſtly their Miſtake, have invented new Names of Deriſion and Contempt, to upbraid the Sects which they had accuſed wrongfully of ſuch palpable Contradictions: Thus the *Manicheans*, the *Meſſalians*, &c. were called by a Name which in *Greek* ſignifies a Mixture of all ſorts of Errors: Thus the *Albigenſes*, the *Waldenſes*, the *Lutherans* and *Calviniſts*, have been nicknamed, the Sink and Dregs of all prior Hereticks[r].

THE Name of *Adelphians*, beſtowed on the *Meſſalians*, was taken from *Adelphius*, one of their Teachers: *Flavian*, Patriarch of *Antioch*, having with great Art inveigled him to diſcover the moſt ſecret Articles of the Doctrine which he held and taught, obtained that he ſhould be baniſhed from *Syria*.

BUT to conclude our Account of thoſe Sectaries; by wandering about, they in Proceſs of Time went further and further from the Place of their Origin. The Perſecutions they ſuffered, and ill Treatment they received from the Catholicks, as we have ſaid before, had as great a Share in baniſhing them from Cities and great Towns, and rendring them odious, as their erroneous Opinions and wicked Life. As they ſpread, ſo did their Doctrine, and it is highly probable, that in *Europe* as well as in *Aſia*, they met many Libertines who gladly aſſociated themſelves with them, upon account of the idle and lazy Life ſo much recommended by that Sect. Tares ſoon grow amongſt the good Corn[s], and the common People who are apt to form their Judgment from particular Inſtances to general Concluſions, eaſily miſtook the good Corn for Tares. Thus they ſettled in *Greece*, in *Thracia*, *Bulgaria*, *Tranſilvania*, *Hungary*, and at laſt in *Bohemia*. In all the Countries where the *Sclavonian*

[r] The Greek Word is *Pammigeis*, or *Polyonymoi*, which denote a Sect of ſeveral Names, and a Mixture of all. This was in order to palliate the above-mentioned Contradiction. The *Latin* Word *Colluvies* may likewiſe be interpreted a Rabble or Sink; and was given them with the ſame Intention.

[s] Let no one miſtake our Meaning, by good Corn we only underſtand ſome well-meaning People, ſome Truths which lie concealed under moſt Errors, and are only preſſed too far, and by falſe Concluſions carried to Exceſs, which is the Fault of all Sects, becauſe moſt Chriſtians and others follow the outward Shew, and but few of them are capable, or will give themſelves the trouble to think.

Language is underſtood, the *Meſſalians* themſelves took, or their Enemies in Deriſion gave them, the Name of [u] *Bogomiles.*

THEIR Abode in *Bulgaria* and the neighbouring Countries, has rendered the Word [x] *Bulgare* odious throughout *Europe*, chiefly in *France* and *Italy*. It may likewiſe be preſumed, that they went from *Bulgaria* and *Hungary* into *Bohemia*, at a time when the *Bohemians* began to rebel againſt the Church, and that upon that Account the Orthodox took the *Bohemians* to be the ſame as the *Bogomiles* or *Meſſalians*. This being alſo a critical Time for the Church of Chriſt, and many Beggars and miſerable Wretches taking part in theſe Diviſions, all were blended under the ſame Denomination. Thus at laſt the Name of *Bohemians* is univerſally given to Vagrants and Runaways, who have no ſettled Notions, Laws or Religion, who in well-governed Kingdoms [y] are baniſhed from all Cities or Towns, and dwell in Caves and ſolitary Places, and live only by begging or ſtealing. If the Romantick Stories (mentioned in the publick *Gazettes* concerning ſome of thoſe *Bohemians*, who within a few Years have made Inroads through *High* and *Low Germany*) were of any Authority or to be credited; the Proofs [z] of Courage which they are ſaid to give, muſt appear very ſingular and ſtrange.

The PROPHETS or CONVULSIONARIES of *ENGLAND.*

WE muſt now return to the *Prophets of the Cevennes:* They brought over into *England* their Fanatical Enthuſiaſms [a]. There many through Weakneſs of Judgment, or out of Malice or Libertiniſm, were diſpoſed to receive ſuch Impreſſions of Folly, that even ſome Perſons of note favoured the new Prophets, and made a ſtrong Party in their favour; and for a conſiderable Time it had the deſired Applauſe and Succeſs. The Particulars of which we muſt now introduce.

IN the Year 1706, towards Winter, three Camiſars, *Marion*, *Fage* and the abovementioned *Cavalier*, thought fit to take up again (in *London*, and before the moſt conſiderable and clear-ſighted Witneſſes in the World) and counterfeit, as they had done in the *Cevennes*, prophetick Inſpirations. The Reputation of the *Camiſars*, the Circumſtances of a bloody War with *France*, the inveterate Animoſity of the *French* Refugees againſt their Country, which had treated them as a Stepmother about twenty Years before, ſome who were inclined to Libertiniſm, and hoped this would prove a favourable Opportunity of bringing the antient Scripture Propheci es into diſgrace; all theſe concurring to the ſame end, made the new Prophecy believed by ſome, and protected by others. Theſe various Motives inſpired People with

[u] In the *Schlavonian* Language, *Bog* they ſay ſignifies *God*, and *Myle* is the ſame as *Mercy*; a *Bogomile* therefore is one who implores God's Mercy.

[x] From *Bulgare*, which Name the *Meſſalians* bore, comes another Word well known in *Italy*, *France* and *England*, not proper to be mentioned.

[y] By the Statutes made under the Reign of *Henry* VIII. and his two Daughters..... *Bohemians* or *Gypſies*, tho' but fourteen Years old, are condemned to the Gallows, if they ſtay above a Month in *England*..... before the Month is expired, they only loſe their Effects.... See *Memoires*, &c. *p.* 31. In *France* they are liable to be ſent to the *Gallies*.

[z] Some News Papers in 1731 inform us, that it was a Mark of Honour amongſt thoſe *German Bohemians* to have no Ears, that one was cut off at their being admitted into the Confraternity, and the other at the firſt heroical Action which they performed; but who can rely on ſuch Reports, given out by Weekly Authors, to whom Truth and Falſhood are equal, ſo their Paper is filled.

[a] The *Camiſars* came over to *England* to concert Meaſures, and find Means to return into their Country; and had the Siege of *Toulon* ſucceeded, the *Engliſh* and *Dutch* would probably have enabled them to do it.

divers Notions concerning this prophetical Miſſion. A cotemporary Author aſſures us[b], that ſome " believed they were ſent to beat up for Soldiers to help their Coun-
" trymen..... and ſome might flatter themſelves, that the pretended Voice of God
" could not be withſtood, when he gave abſolute Orders for Raiſing an Army to
" protect a Country in which he had wrought ſo many Wonders..... one of
" their chief Agents could not help owning, that all their Aim in this whole In-
" trigue, was only to obtain ſome Succours to be ſent to the *Cevennes*..... Others
" were of opinion, that this Gift of Prophecy was an Effect of a diſordered Imagi-
" nation..... Moſt were fully perſuaded, that the new Prophecy was an artful
" Trick, that the Prophets had been inſtructed to perform thoſe extatick Motions,
" as Tumblers learn to dance and cut Capers upon the Rope: to prove which, the
" ſame Writer ſays, that the *Camiſars* had trained up many Diſciples in *London*,
" who could imitate them ſo much to the Life, that if they thought fit they might
" raiſe another Company of Prophets. And if ſo, if this Prophecy was purely an
" Art only to be learnt, why might not the antient Prophecies have the ſame
" Original? at leaſt the Free-thinkers, who delight in reviling and boldly canvaſſing
" the higheſt Myſteries of revealed Religion, often made that Objection the Subject
" of their Mirth and profane Diſcourſes."

THE open and avowed Promoters and Abetters of the new *Prophetical School*, were Men of too much Senſe and Underſtanding, to look upon thoſe Men as well-meaning and true Fanaticks. The three moſt conſiderable of thoſe Protectors of the Prophets, were of a Character very oppoſite to Fanaticiſm: Their Names are *Lacy* an *Engliſh* Gentleman, who became firſt one of their Diſciples, then a Prophet of high Reputation in that Seminary of inſpired Men, and at laſt wrote[c] a large Book of Prophecies, Sir *Richard Bulkley*, a Knight: And *Fatio de Duillier* a *Zwitzer*, or of *Geneva* by Birth; he was a famous Mathematician, and taxed at the ſame time with want of Religion, and as liking none of thoſe which were extant[d] in the World: This laſt is ſaid to have been both the Secretary[e] and the Inſpirer of the Prophets. There was a fourth called *Miſſon*[f], who publiſhed the Miracles of this Prophecy. The Prophets themſelves were, as we ſaid before, *Marion*[g] who was under the immediate Care and Direction of *Fatio*: *Fage*, who is repreſented as *the pooreſt of all Mortals*: *Cavalier*, whoſe Character rendered him very fit for the *Prophetical Operation*, in what concerned the Bodily Motions, and exteriour Enthuſiaſm; but his Behaviour was not ſerious enough for ſuch a Part, and his Memory often failed him. *Flotar* a Prophet, an Agent and Treaſurer for his Brethren in *London*, and in the *Cevennes*: He was more cunning and lucky than the reſt, if what is reported of him be true, that the Spirit which moved him in the Diſburſement of the Money allowed him to take for his own Uſe what he thought fit. *Allut* a Joiner, and his Wife *Henrietta*; laſtly, one *Betty* or *Elizabeth Gray*, who had been a Candle-Snuffer at the Playhouſe. *Marion*'s Spirit made him print his Prophecies in 1707. Much about the ſame Time *Lacy* publiſhed two Collections of Prophecies, with this[h] Approbation *from the*

[b] *Clavis Prophetica*, or *A Key for the Prophecies*, printed at *London* in 1707. This Ciration is conformable to the Meaning of the Book.
[c] *The Eternal Spirit's Admonitions by his Servant* John Lacy. He often propheſied in *French*, tho' his Book is in *Engliſh*. He was either a Madman or a great Cheat.
[d] See *Clavis Prophetica*. He is charged with ſaying, that Truth without any Mixture of Errors is not to be found in any Religion. If he meant only as to the practical Part, he was but too much in the Right.
[e] See *Clavis Prophetica*, pag. 6 & 7.
[f] Known by his *Voyage into Italy*, and his *Theatre des Cevennes*.
[g] *Clavis*, &c. *p.* 7 and fol. *Fatio* publiſhed *Marion*'s Collection.
[h] See *Firſt Letter to* Miſſon, *about Comical Miracles*, London 1707.

Spirit,

Spirit, called, *The Eternal Spirit*, placed at the Beginning of the Work, *Let this be printed.*

THIS prophetick Play or Cheat, was at firſt performed with much Simplicity, the Convulſions and Declamations were not ſo violent as afterwards. The Invectives were only in general, and according to the antient Cuſtom of the Sects oppoſite to the Papiſts; that is, the Prophecies were only levelled againſt *Babylon* and *Antichriſt*, by which every Proteſtant knows that *Rome* and the Pope are meant. This was ſufficient, ſays the Author of the *Key*, " to inflame the Zeal of the Re- " formed, few of them[i] ..... can be thoroughly angry with thoſe who cunningly " ..... handle that Subject, with the moſt bitter Imprecations." But the Generality was in an Error, a *Roman Antichriſt*, a *Popiſh Babylon* were not attacked then; their Invectives were againſt a *Babylon* an Antichriſt ſuppoſed to be in the Boſom of the Reformation. The Spirit moved them to ſay, that [k] *Babylon* and Antichriſt are every where: " With theſe two Words, underſtood in a new Senſe, they might " ſay what they pleaſed againſt the Reformed Churches, even againſt the pureſt " Part of the Reformation..... had any Complaints been made, any Clamours " raiſed, the Spirit would have inſpired them to ſay, *We ſpeak of Rome, we ſpeak of* " *the Pope.* To this our new Prophets joined, the Converſion of the Jews, the ap- " proaching Reign of a thouſand Years, and other Opinions which were not diſ- " pleaſing[l] to all thoſe who were inclined (in *England*, and elſewhere, there are many " ſuch) to believe Chimera's and Viſions." *Pharaoh and his Overthrow* were not forgot by our Prophets; their Aim was againſt *Lewis* the XIV. *England* was alſo the Object of their Threats, then *London* in particular: Laſtly, a general Slaughter and Downfal both of Church and State were foretold: The above-cited *Key of Prophecies*[m] contains ſeveral ſuch prophetick Inſpirations.

THE Publication of ſuch Fooleries ſunk the Credit of our prophetical Party, which obliged them to have Recourſe to the Working of Miracles[n]. In order to this, the Spirit ordered *Lacy* and his Scholars to go out of *London*, and retire into the Country. They ſoon came back; for ſcarce were they out of that great City, but the Spirit ſeized *Lacy*, and declared that neither he nor any of his Adherents ſhould be aſhamed of being the Miniſters of the Lord. " The Prophet overjoyed " at ſo glorious a Commiſſion, roſe from his Seat, went ſeveral times round the " Room, counterfeiting with his Voice the Beat of a Drum to inliſt Soldiers. He " then ſat down again, beat to the Right and to the Left with his Fiſts upon his " Chair, as if playing on a Kettle-Drum, not forgetting now and then the Exerciſe " of the Gun, of the Colours Waving, of drawing a Sword, or preſenting the Pike. " Theſe Motions being over, he got up a ſecond time, and walked gravely four " or five times about the Room, imitating with his Voice, and by the Motion of " his Hand, the Marching of a Regiment. All this ended in a long Diſcourſe. " The next Day the Prophet ſounded a Charge, and made ſome military Motions be- " fore he ſpoke or ſung, in very bad *French*, theſe fine Words, *O God you will make us* " *dance*; *our Spirits ſhall put in Action all the Members which are able to ſerve you* " *for the Celebration of the approaching Solemnities.*" This ſaid, our *Engliſh* Prophet went about a new kind of Sacrament, which he inſtituted for thoſe who were to

[i] *Key*, p. 16. *Marion's Prophecies*, p. 96. The Spirit ſays, " Child, Antichriſt is not in one Place only, " there are more Antichriſts than one upon Earth, do not deceive yourſelves, Antichriſt is in all Places, " you have all had ſome Share in his erroneous Actions." This is conformable to the Opinion of *Fatio*.
[k] *Key*, p. 18. *Fatio* had taken Pains to know the Bent of the People's Mind.
[l] *Key*, p. 25, and following.
[m] See the Letter to *Miſſon* as above.
[n] *Second Letter to* Miſſon, &c. p. 2.

be

be initiated to propheſy. But we muſt firſt relate[o] the various Motions of theſe Prophets, their extravagant Poſtures, and their extatick Agitations taken by the Author from the marginal Notes of the *Prophetical Admonitions*, and which may juſtly be called the *Evolutions of the Exerciſe of Prophecy*. " 1. Here the Prophet points (or " ſeems ſo to do) a Dagger to his Heart. 2. He lifts up his Fiſt and ſhakes it, " looking out of a Window to the North. 3. He goes from that Window to ano- " ther, towards the Eaſt. 4. He ſheds Tears, and turns his Arm in a piteous " Manner. 5. He extends both his Hands open. 6. He goes to the North. 7. He " runs to the Eaſt. 8. He ſtretches his Arms to the North and to the Weſt. " 9. He lifts up his Hand with a threatning Countenance, and moves his Hand, " as if he was whipping ſomebody. 10. He ſits down with a thoughtful Air, " looks up, and looks down. 11. He falls on his Knees, prays with a fervent " Devotion, goes upon his Knees from one end of the Room to the other, moves " his Arms on each Side very quick, imitates the Movement of the *Pendulum* of a " Clock, puts himſelf upon his Guard, as if he was fencing, he makes a Puſh, *&c.* " 12. He whiſtles like a Blackbird." This is not common; few People would have expected to ſee a Prophet whiſtle. The Miracles anſwered exactly the Prophet's Agitations: *Beſs Gray*, at the Age of fifteen or ſixteen, from a *Candle-Snuffer* at the Playhouſe, was raiſed to the Dignity of the *Woman-Sifter* to our Prophet *Lacy*, and was likewiſe become a Propheteſs, and as ſuch was inſtrumental in ſeveral Miracles. One Day ſhe was ſeized with a Palſey, and was ſo numbed, that ſhe could not uſe her Limbs. *Lacy* having firſt laid his Hand upon her, was in great Agitations, and made wry Faces: Then, with a majeſtick Tone, becoming an inſpired Perſon, he told her, *I reſerve you for great things..... I ſhall put my Bracelet upon your Arm*..... He took the Girl's Arms, placed them on his Boſom, devoutly lifted his left Arm, ſaying, *I ſhall put a Chain about your Neck*, and ſuddenly put his Arm about her Neck..... The Miracle ſoon followed, the Palſy left her, and the Numbneſs of her Limbs went off. On another Occaſion, the little Propheteſs became blind; ſhe was carried to another Chamber, threw herſelf upon the Bed, ſtaid about twenty Minutes, prayed, and was in an Ecſtacy. She had before given way to ſome Doubts, the Spirit which was to reſtore her to her Sight, reprimanded her ſeverely for that Want of Faith, but was at laſt appeaſed, and inſpiring by Turns the Prophet and the Propheteſs, ſhe entered into a Dialogue[p], the Concluſion of which was, that little *Beſs Gray* recovered her Sight: Prophet *Lacy* wrought that Miracle, by ſtriking gently thrice with his two Thumbs the Eyes of the pretended blind Woman. We ſhall barely mention the wonderful Cure of the Vapours, and feigned Convulſions of the Propheteſs[q], how happily the Spirit directed the Prophet's Hand to the Throat of the Patient, thence to her Boſom, *&c.* How the Name of this little Propheteſs was changed, and ſhe called *Sara*, and married to *Abraham Lacy*[r], and both became

[o] *Firſt Letter to* Miſſon, *&c. p.* 8.

[p] The Dialogue is a Maſter-Piece of Libertiniſm. " Lord, I come to crave your Help, you only can " cure me. *Lacy*. What ails you? *Betty*. Lord, you know I am blind..... You may reſtore my Sight " to me. Lord, your Hand muſt do it..... Come quickly. *L.* Child, how long have you been blind, " and how did it happen? (*Lacy* had been preſent all the Time.) *B.* Lord, you know it. *L.* Why do " you come to a Man. who cannot give you your Sight? *B.* I have been brought to you to be cured. " *L.* By whom? *B.* By the good and Holy Spirit. *L.* Then the Honour of the Cure will be due to " that eternal Spirit, which ſends and gives the healing Faith: Will you attribute the whole Glory of " your Cure to that holy Spirit only? *B.* Yes, Lord, I will."

[q] *Key*, p. 19.

[r] *Lacy*, in the Height of Enthuſiaſm, called this noble Marriage *the Eternal Wedding betwixt him and his Beloved.*

the Parents[r] of the new Believers: The wonderful Vocation of the Mathematician to the Office of an Apoſtle, after which he obtained of the Spirit the Power to confer the full Efficacy of it by the Impoſition of his Hands; the Particulars of this Calling we refer to the Note[s], that we may have more Room to diſplay the bold Undertaking of the prophetick Crew, who invited the whole Town to be Witneſſes of Prophet *Lacy*'s Raiſing a dead Perſon to Life. In order to perform this with Succeſs, " the common dead Folks, who are daily buried, would not do, ſays " my Author[u]..... They muſt have one of their own Chuſing; little *Beſs Gray*, " who in the Country Journey had ended her Apprenticeſhip, undertook to play " that Part in *London*. The 17th of *Auguſt*, 1707, was the Day appointed..... " Some *Engliſh* Gentlemen, curious Obſervers of the *Prophetick Extaſies*, met at " the Place.... The little Comedian was in a deep Study..... and violent Agitation. " The Actors of this Comedy ſaid ſhe was at the laſt Extremity..... that her Breath " would be ſtopped, and *Lacy* ſhould bring her to Life..... They had even engaged " a Phyſician of their Party to give ſome Authority to the Cheat..... But the " *Engliſh* Gentlemen preſent watched narrowly both the Girl and all their Proceed- " ings. The Scene laſted eight Hours..... their Intention was to tire out thoſe " troubleſome nice Inſpectors; they ſtood it out, now and then they felt the " little Actreſs's Pulſe, ſo that ſhe could not find a proper Occaſion to feign herſelf " dead." This Miracle failing, two ſmall *Engliſh* Pamphlets[x] were publiſhed againſt them, which ruined their Credit, and diſperſed their Adherents and Admirers. Moreover, two Months before this happened, the then Lord Chief Juſtice had forbid their Aſſemblies, which probably obliged them to take the above-mentioned Country Journey. Prophet *Marion*, who was *Fatio*'s Pupil, was condemned, *as being arraigned and convicted of Impoſture, Cheat and Impiety, in his pretended Prophecies.* In the beginning of 1708, the Ring-leaders and Directors of the Faction were put in the Pillory, and from thence we may date their Diſperſing themſelves into other Countries.

THIS ſhameful Treatment did not entirely diſhearten the Prophets: They had about that Time petitioned for Leave to have Meeting-houſes, or Conventicles, as other Sects are allowed to have: They renewed their Demand, and preſented a ſecond Petition to the Queen. Moreover, as a great Number of Diſciples ſtill adhered to them, they were ſo impudent, as to fix the Fifth of *June*, 1708, for the Day on which a dead Perſon was to be raiſed by them to Life, and that on that Day, Doctor *Emes*, dead and buried, ſhould riſe again. The Crowd of thoſe who met to ſee this Miracle was ſo prodigious, that the Government was obliged to ſend a Detachment of the Guards to *Moorfields*, where this wonder was to be performed, to prevent any Diſorder. After all, the dead Man remained lifeleſs, and the Pro-

[r] As Mother of the Faithful, ſhe was inſpired to work with the Prophets in the Lord's Vineyard. In Conſequence of this Inſpiration, *Abraham (Lacy)* embraced her, and bleſſed her in the Preſence of the Prophets, who admired *Sara*'s well-ſhaped Legs. This happened in their Country Journey. See *Third Letter* to *Miſſon*.

[s] See *Second Letter*, p. 16. " The young cunning Baggage, *Betty*, took the Mathematician by the " Hand; he followed her, knelt like a Child before... *Lacy*, who made him a long Speech, with large " Promiſes from the Spirit.... He was to be a Pillar... in the Houſe of God, to charm his Hearers with " his Eloquence, to obtain the Gift of healing the Sick, and of ſpeaking unknown Languages: *Lacy*, to " ratify this Miſſion, gave to Brother *Fatio* the Name of *Iſaac*, inſtead of *Nicholas*, ſaying to him, *You " ſhall be the Patriarch Iſaac*; your Life will not be like his, as to all outward Appearances, you ſhall " wander, (This was fulfilled, the Prophet was pilloried, and went abroad,) you ſhall inherit the Promiſes " made to *Abraham (Lacy)*; you muſt be ſubject to me, as *Iſaac* was to his Father, *&c.*"

[u] See *Third Letter*, pag. 19, and following.

[x] *The honeſt Quaker*, and *Enthuſiaſtick Impoſtors*. Theſe little Books were publiſhed by thoſe, who came to be Witneſſes of the pretended Reſurrection.

phets were put to their laſt Shift, and forced to charge this Diſappointment on the want of Faith in thoſe who were preſent.

In the Month of *Auguſt*, 1707, *Lacy*, and the other chief Leaders of that Sect, had eſtabliſhed a new Way of celebrating the Lord's Supper[y]. A Cloth was ſpread upon a Table, then a Plate was ſet upon it, and a Cup. *Lacy*, with his little *Woman-Siſter* Propheteſs, placed himſelf at the upper End; the other Prophets and Teachers ſat round the Table; then *Lacy* roſe up, went to the lower End, and being moved by the Spirit, addreſſed his ſpiritual Gueſts in the Words following. " Friends, " if I had not called you, you would not have come; I have prepared for you this " poor Treat, as to outward Appearance, but well furniſhed with ſpiritual Food: " I myſelf ſerve my poor Apoſtles, (he then took his former Place, and went on) " Drink this Wine, it coſts me dear..... The Wine which I give you, is my Spirit " with his Grace, *&c.* Riſing again, he went round the Table, took the Propheteſs " by the Hand, and put it in his, ſaying, *I here ſeal the Promiſes, of which this is* " *the ſolemn Sign*, &c. He ſaid the ſame to all preſent, bidding them eat ſpiritually; " which being over, he took off the Cup from the Plate, and preſented the Plate to " every one round, ſaying, *Theſe are* ſpiritual *Riches, take ſome, and feed upon them.*" The Prophet Joiner *Allut*, being on a Communion-Day laid down on the Floor in a perfect Extaſy, was by a ſpecial Privilege raiſed up by *Lacy*, who honoured him with a Speech; and having performed the Communion-Service, took *Allut* by the Hand, and both being inſpired, and put in Motion by the ſame Spirit, they danced three or four Turns round the Room, ſinging, *The Great King comes in Triumph.* But we muſt not tire our Readers with ſuch Fanatical Enthuſiaſm, mixt with Libertiniſm, Folly and Wickedneſs, ſo ſhall conclude with the comical Scene of their chuſing a Patriarch: He was only to bear the Name, without any Authority; for theirs, and all Fanaticks conſtant Rule is, to own no Superior in their Church, but to root out[z] *all the Baſtard Plants by which it has been defiled.* Thus they thought fit to vilify the Church of *England.* The Patriarch whom they choſe was a Tavern-Boy about thirteen Years old. The Joiner propoſed him, and gave an Account of his Merit; the Propheteſs *Betty* laid her Hands upon him, and declared to the Aſſembly, that *ſhe would make him an Inſtrument of Glory*; ſhe changed his Name into that of *Jacob.* At that Inſtant, the prophetick Spririt ſeized *Lacy*; then the Joiner, then all preſent; the Teachers and Directors were in violent Agitations, the reſt in an extatick Silence: At laſt, *Allut*, by the Impreſſion of the Spirit, ſpake, and proclaimed aloud the ſtrange Wonders, which were to be performed by the[a] Ideot whom they had raiſed to the patriarchal Dignity. *Lacy* ſaid likewiſe, that *he gave him his Hand of Aſſociation..... to work jointly with him in the Vineyard of the Lord.*

Theſe Fanaticks having loſt all Credit in *London*, went and ſpread themſelves in ſeveral Counties of *England*, and probably reached *Scotland.* The News-Writers, in 1709, publiſhed then, that a numerous Aſſembly of ſuch Enthuſiaſts met in that Kingdom, under the Direction of a Highlander, named *Mackmillan*; that they preached, and performed other Acts of Devotion in the open Fields, that they had a Way, peculiar to themſelves, of celebrating the Lord's Supper, (of which they do not give any Account) that they thundered out Excommunications againſt all thoſe

[y] *Second Letter*, p. 4.
[z] The ſame Letter, *p.* 9.
[a] He could neither read nor write.

who pretended to Divination, to Witchcraft, all who had taken the Teſt [b], or received the Communion kneeling, according to the Church of *England*'s Rubrick. They were looked upon by ſome in *Scotland*, as *Jacobites* and Enemies to the eſtabliſhed Government; others thought them to be the Remains of thoſe *Cameronians* [c] above-mentioned; or ſome of the *Camiſars*, condemned in *England*, and retired into *Scotland*. However, theſe Prophets ſoon left *England*, and fled into *Holland* and *Germany*. *Allut* and his Brethren ſtayed ſeveral Months at *Amſterdam*, and formed there a ſmall Society, which was compoſed, as in *England*, of three Sorts of Fanaticks, Fools, Libertines, and Ignorant; and amongſt them, they had the Satisfaction of winning over to their Party [d] a Lady, in whom reſided, as a Depoſit, the precious prophetick Spirit, which had inſpired the famous *Jurieu* to maintain the forlorn Cauſe of the Prophets in *Dauphiné*. All thoſe enthuſiaſtic Prophets, who could meet again together, have, ſince that Time, made up a ſmall Sect, not much taken notice of by Strangers, nor even by the Inhabitants of *Amſterdam*. They uſually held their Aſſemblies [e] in a Houſe which is out of the Juriſdiction of that City, where, without any great Noiſe, they went on with their prophetick Extaſies, and convulſive Motions.

The *FRENCH* CONVULSIONARIES.

THESE do not make a Sect, are not guilty of Hereſy or Schiſm; they are a Set of Men not eaſy to be defined, and upon whoſe State and Condition we are not able to frame a certain Judgment; they pretend (and give all poſſible Proofs of theii Sincerity in that Particular) to have nothing but Truth and the Glory of God at Heart. The Convulſionaries owe their Origin to Miracles wrought at the Tomb of *Francis de Paris*, who lies interred at St. *Medard*'s, a Pariſh Church in the Suburbs of the City of *Paris* in *France*: His Father was a Counſellor of the Parliament of *Paris*, upon whoſe Death *Francis*, who was the eldeſt Son, reſigned his Right to that high Office in favour of his younger Brother, to embrace a retired, poor, and penitential Way of Life in the Eccleſiaſtical State. The Severity of his Penance was ſuch, that moſt of his Friends endeavoured, though without Succeſs, to perſuade him to moderate the Rigour of it. He appealed from the Conſtitution *Unigenitus*, publiſhed by Pope *Clement* XI. and renewed that Appeal ſeveral Times; notwithſtanding which he was made a Deacon, and died in the Odour of Sanctity, *May* 1. 1727. 'Till the Month of *Auguſt* 1731, the Wonders wrought at his Burying-Place were not accompanied with any conſiderable Difference from thoſe mentioned in Scripture, or Eccleſiaſtical Hiſtory. Thoſe who were afflicted with Sickneſs, begged the holy Deacons Interceſſion, were laid upon or under his Tomb-Stone (which was raiſed from the Ground) and were cured: But in *Auguſt* 1731. God was pleaſed to work his Miracles in a different Manner: Violent Pains, Agitations of the Body, extraordinary Convulſions, were the Means by which the Sick were healed, not all at once, but gradually.' This happened to one Abbé *Becheran*, to Chevalier *Follard*, an antient Officer in the Army, and to ſeveral others. The Number of People afflicted with Convulſions increaſed ſo faſt, and the Conſe-

[b] An Oath, by which the King is owned as ſupreme Head of the Church, both in Spirituals and Temporals; and none other.
[c] See above in the Diſſertation concerning the *Preſbyterians*.
[d] Mrs. *Jurieu*.
[e] Under Pretence of being *Quakers*.

quences

quences of the Meetings at the Tomb appeared (or were repreſented to the King) ſo dangerous, that on the 27th of *January* 1732. he iſſued an Order *to ſhut up the little Churchyard belonging to St.* Medard's *Pariſh*, where Mr. *De Paris* was buried, *and not to open it but when neceſſary for Burials.* Some Weeks after *Abbé Becheran* was taken up, and confined at St. *Lazare*, and ſet again at Liberty about three Months after in *June*. But the Miracles and Convulſions did not ceaſe upon theſe Oppoſitions; on the contrary, they daily ſpread farther, and gained Ground. Towards the end of the Year 1732, thoſe who were in Convulſions began to foretel what is to happen, to diſcover hidden Secrets, to make Speeches, pathetical Exhortations, ſublime Prayers; even thoſe who at other times were wholly unable to perform any ſuch things. In the Month of *March* 1733, the King forbad to make *any publick Shew of the Convulſionaries*, to meet in private Houſes upon that Account, or to go and ſee thoſe who were actually in Convulſions. Theſe Wonders ſeemed wholly favourable to the Appellants; we muſt not therefore think it ſtrange, that thoſe who are for the Conſtitution wrote againſt them, nor that the Appellants maintained the Truth of them; and the Diſpute was carried on upon that Iſſue for a conſiderable Time. But ſome Diſorders being committed by the Convulſionaries, and ſome of them turning downright Fanaticks, a Diviſion enſued even amongſt the Appellants. Some reject all Convulſions, ſome admit them all; others, and theſe are the greateſt Number, and of the greateſt Authority, think it abſolutely neceſſary to examine every Fact, according to the Rules ſettled by Tradition, pay all due Reſpect to what ſhall upon that Enquiry appear to come from God, and reject whatever is againſt good Order. However as theſe Convulſionaries own the Authority of the Catholick Church, are willing to ſtand to its Deciſion, nay appeal to that very Deciſion, and will not make a Schiſm upon that Account. the Diſpute ſtill laſts, and is not like to end ſoon: We ſhall therefore content ourſelves with *Gamaliel*'s Verdict, *Acts* chap. v. verſ. 38 and 39. *If this Council, or this Work, be of Men, it will come to nought; but if it be of God, you cannot overthrow it.* But if any of our Readers are deſirous of knowing what is ſaid on both Sides of the Queſtion, they may have Recourſe to the King's Edicts, the Declaration of ſome Phyſicians and Surgeons, appointed to examine ſome Convulſionaries; the preſent Archbiſhops of *Sens* and of *Paris*, their Paſtoral Inſtructions, and to an infinite Number of Writings on that Side of the Diſpute. On the Part of the Appellants, they may conſult the *Nouvelles Eccleſiaſtiques*, the Biſhops of *Auxerre* and *Montpellier*'s Inſtructions, and the late Work, which Mr. *De Montgeron* had the Courage to preſent to the King, and for which he is ſtill in Baniſhment.

A DISSERTATION

On the Religion of the ANABAPTISTS.

THE Account contained in the foregoing Diſſertation, might be only a Diſpoſition, an Eſſay, or a Plan to raiſe new Sects. Prophecies, Viſions, Convulſions, repeated Promiſes [a] of repairing Mankind, and reſtoring Body and Soul to their Primitive Strength and Vigor, might be looked upon as *Phænomena*, portending new Revolutions in the latter Ages, or at leaſt apt to weaken and intimidate the Minds of the Vulgar, who generally lean towards Prodigies and extraordinary Promiſes. A wandering Life [b], its natural Conſequences, Miſery and Crime, only ſerved as a Proof that People who were thus united, though without Principles and Laws, might probably be the wretched Remains of ſome Sect of an antient Date fallen into Contempt. The preſent Subject is of greater Moment: We are to give an impartial Relation about a Sect, looked upon as fanatical [c] in its Infancy; yet in Proceſs of time, ſettled, owned, and, if we may ſay ſo, *legitimated*, tho' not truſted with any temporal Power. Theſe are the Anabaptiſts, of whom the following Account will be conformable to the niceſt Rules of Veracity, which we have hitherto deavoured to follow exactly.

THE common Opinion is, that the Patriarch of the Anabaptiſts in the Low-Countries, and the neighbouring Parts of *Germany*, was one *Melchior Hofman*, firſt a Tradeſman [d], then a Preacher in 1525, or 1527. Having preached firſt in *Livonia* and other Places, he exerciſed his Miniſterial Office at *Embden*, where he left a Vicar, who ſpread the Doctrine of his Maſter in *Holland* [e]. But we ſhall ſoon convince our Readers, that *Anabaptiſm* had a more early Beginning, five or ſix Years before *Hofman*'s Miſſion. *Luther* reproaches him with the ſame Fault, *of having taken upon him to preach without a Call*, with which he himſelf, and all the other Reformers, had been charged. Our Readers may find an Account of *Hofman* in *Bayle*'s Dictionary: His Opinions were fanatical and abſurd. He pretended to be the Reſtorer of Chriſtianity, and the Founder of a new Kingdom: He maintained that Chriſt had only one Nature, and could not be united to a Body taken from the Bleſſed Virgin, becauſe all human Fleſh was defiled and curſed. The whole Work of our Salvation, in his Opinion, depends entirely and ſolely on our Free-will, and he taught that Infant-Baptiſm was brought in by that Enemy of God and Men, Satan.

BE that as it will, 'tis however certain that this Doctrine is of a much older Date than *Hofman*, and the other pretended Patriarchs of the Anabaptiſts, whoſe Tenets took their Riſe much earlier. This we muſt firſt prove, and then proceed to give

[a] The *Roſicrucian* Brethren.
[b] The *Bohemians* or *Gypſies*.
[c] The preſent Anabaptiſt Teachers pretend to abhor Fanaticiſm, and lay it from themſelves upon thoſe who infeſted *Germany* in the ſixteenth Century.
[d] He was a Furrier, and dealt in Skins. See a Citation in *Bayle*, in the Article *Hofman*.
[e] He was afterwards put to Death at the *Hague*.

a clear but ſhort Abſtract of the Doctrine and Actions of thoſe furious Enthuſiaſts, who openly embraced and became the Ringleaders of that Faction. We might eaſily trace the Footſteps of Anabaptiſm amongſt the Hereſies broached in the firſt Ages of Chriſtianity. But we need not make a Shew of Erudition, by copying Books which are in every Body's Hands. We ſhall not go further back than the eleventh Century; in which lived in *Brabant* a Fanatick named *Tankelm*, after whom *Muntzer* and *John Buckold*, commonly called *John of Leyden*, the chief Leaders of the Fanatical *Anabaptiſts* of the ſixteenth Century, ſeem to have copied: *Tankelm* pretended alſo to the Royal Dignity and Power; like them he had his Guards; a naked Sword and a Royal Standard were carried before him: His Life was equally criminal, and his Temper as cruel and barbarous; like them he infeſted the Country, by ſending about his Emiſſaries and the People whom he had ſeduced; he preached in the open Fields, pretended to Prophecy and Inſpiration; the Reſemblance was as great in the Doctrinal Points. His Flock, and no other, was the Church; like all other Fanaticks he allowed every Layman to preach, *&c.* Some of his Diſciples held *that the Sacrament of Baptiſm was not neceſſary for the Salvation of Children.* In the ſame Age, one *Henry*, a Follower of *Peter de Bruis*, was the Author of a Sect called *Henricians*, well known in *Languedoc* and throughout *France* by the Name of *Albigenſes*, who were but a Spawn of former Hereticks and *Manichæans*, juſtly or unjuſtly ſo called; (for it muſt be acknowledged, that in thoſe Days, whatever ſeemed contrary to the received Doctrine of the Church, or levelled againſt its Miniſters, was branded with the odious Appellation of Manicheiſm.) This *Henry* and his Followers baptized People over again, exclaimed againſt Infant-Baptiſm, under Pretence that they could not believe, or receive any Inſtructions. They pretended likewiſe, as the *Anabaptiſts* of the ſixteenth Century did ſince, that no Man ought to have any private or particular Poſſeſſions. We need not ſtrictly inquire into all the Branches of this Sect of *Henricians*, *Petro Bruſians*, or *Albigenſes*; but we may look for and find amongſt them the Forerunners and Preliminaries of *Anabaptiſm*. However we muſt take notice, that in the ſame Age one *Conſtantine Chryſomalus* [f] had taught at *Conſtantinople*, and publiſhed in his Writings, what is likewiſe the Doctrine of the *Anabaptiſts*, that to honour Princes and Magiſtrates is as criminal as to adore Satan; that Baptiſm given to Children does not make them truly Chriſtians; becauſe they are not yet capable of being inſtructed, As to Regeneration, and the Inſpiration of the Holy Ghoſt, he maintained the ſame Opinions, and ſpoke like a true *Quaker* or *Anabaptiſt*. The Reader may ſee all theſe Particulars in Citations from original [g] Pieces.

WE need not mention ſome Men, who took upon themſelves the Name of *Apoſtolicks* in the thirteenth Century; who from *Italy*, where they began to preach, ſpread throughout *Europe*. They are taxed likewiſe with rejecting Infant-Baptiſm; *Doucin*, their Chief, called his Sect *the Spiritual Congregation*, *the Apoſtolical Order*, and condemned the Church and its Head, as having been reprobate long before his Time. He bragged, as the Quakers have done ſince, that his Party was the only free and the only perfect. Poverty, Humility, Community of Goods he recommended, as the firſt Anabaptiſts did; he was poſitive, that War, Swearing, paying Tythes, Proſecutions, and hindering other Men from profeſſing or doing what they pleaſed,

[f] Under the Reign of *John Commenus*.
[g] See *Allatius*. lib. 2. ch. 11. *De Eccleſ. Orient. & Occid. perpetuâ Conſenſione.*

were

were unlawful Actions: Preaching and Praying, he ſaid, might be done every where, in the Woods or in the Streets, as well as in the Churches. He even allowed Wives to be in common, at leaſt this is laid to his Charge. We might likewiſe prove, that the *Waldenſes* and *Bohemians* held the ſame Doctrine [h] as the *Anabaptiſts*; but the latter own, and glory in it [i].

THIS is ſufficient to prove, that the *Anabaptiſts*, like all other new Sects, have not even the Merit of Invention to boaſt of; but have taken up old Hereſies broached long before. Now to fix the exact time of their renewing thoſe ancient Tenets, we muſt with *Bayle*, *Boſſuett* and other Authors, date it from the Year 1521; and own that their true Founders and Patriarchs were *Nicholas Stork*, *Mark Stubner*, and *Thomas Muntzer*: The Storm raiſed by Lutheraniſm in *Germany*, and the Doctrine preached by the Apoſtle of the Reformation, *Martin Luther*, gave them an Opportunity, and Grounds to build their Syſtem. He maintained that *a Chriſtian is the Maſter of all things, and not ſubject to any Power*; *whereas he who is not a Chriſtian, is a downright Slave.* We cannot but take notice, that *Zeno* and the *Stoicks* expreſſed themſelves much in the ſame Terms, [k] and that it is very wonderful ſuch Opinions did not encourage the Fanaticks, in the Time of Paganiſm, to rebel; as they did Chriſtians in the latter Ages. But, to return to our *Anabaptiſt* Leaders: They firſt endeavoured to become popular, and gain the Affection of the vulgar ſort; a neceſſary Step to bring on Revolutions, to ſettle a Sect, or form a powerful Faction, and without which it is not poſſible to draw in thoſe of a higher Rank. *Nicholas Storck*, or *Storch*, born in *Miſnia*, was very learned in the Opinion of ſome, whilſt others thought him very ignorant; however he was crafty enough to act the Part of a Fanatick. He entertained his Countrymen the *Miſnians* with ſtrange Viſions; *Stubner* more ſubtle and cunning, and *Munzer* [l] more bold and enterprizing than *Storck*, ſoon came in to his Help. Cotemporary Authors relate, that this Triumvirate won on the People, by a devout and mortified Countenance, they faſted, and practiſed other Severities, their Clothing was coarſe, they let their Beards grow, and neglected entirely their bodily Welfare. They travelled through *Germany*, preaching up their pretended *Goſpel* Liberty, which conſiſted wholly in renouncing all temporal Authority; and under Pretence that all Men were free, and of an equal Condition [m], raiſing Rebellion againſt ſecular Princes. *Muntzer*, who was of a fiery, enterprizing, and ſeditious Temper, ſoon gathered a conſiderable Army, chiefly if not wholly compoſed of Country Fellows, with which he over-run and laid waſte all *Germany*: This is the War which Hiſtorians call *the Country-Peaſants War* [n]. At or before the Beginning of it, they publiſhed a *Manifeſto*, which contained twelve Articles; in one of them they declared they would not obey any Princes or Magiſtrates beyond what ſhould appear to them juſt and reaſonable. *Muntzer* was at the Head of this Rebellion; his chief Favourite and Counſellor was one *Pfeifer* a Monk, who had left his Convent, and embraced the Doctrine of *Luther*. This Man acted the Part of a Fanatick and an Enthuſiaſt to the Life,

[h] See Tom. 3. *of the Ceremonies*, Diſſertation on the *Waldenſes* and *Bohemians*.
[i] See Apol. Anabapt. by *Galen*, and Hiſt. Mennonitar. by *Schyn*.
[k] Wiſe Men only are free, are Kings, *&c.* was *Zeno*'s fundamental Opinion, and he was the Founder of the Stoicks.
[l] He had firſt been a Prieſt, then became *Luther*'s Diſciple, and in ſuch Credit as to be looked upon as his Vicar.
[m] He bragged, that God had made choice of him to pull down all temporal Power, being reſolved to bear no longer with their unjuſt and vexatious Proceedings.
[n] This War broke out in 1524.

and bragged that God had given poſitive Orders to *Muntzer* for ſetting up an univerſal Liberty; accordingly the laſt mentioned took upon him the Title of *The Servant of God againſt the Wicked.* We ſhall not enter into the Particulars of this War, nor give an Account of all the pretended Viſions and Revelations which they publiſhed, in order to promote a general Revolt; we ſhall only inform our Readers, that the Army of this Fanatick was entirely defeated in the Month of *May*, 1525, *Muntzer* and his Counſellor *Pfeifer* were both taken Priſoners, and beheaded. The Catholicks did not fail to charge the whole War, and its direful Conſequences, on the erroneous and abſurd Doctrine taught by *Luther*[o].

MUNTZER, and his above-mentioned Aſſociates, left behind them many Diſciples, who laboured with great Induſtry to propagate his Sect; ſome went as Miſſioners of the new Goſpel into *Poland*; others into *Bohemia* and *Hungary*. *Hofman*, as we ſaid before, went into the *Low-Countries*, and *Balthaſſar Hubmeyer* preached the *Anabaptiſts* Opinions in *Switzerland*. The Sect increaſed ſo faſt in this Country, that the Magiſtrates of *Zurick* thought fit at laſt to condemn their chief Teachers to Death. Before they publiſhed this Decree, which happened in 1530, Writings [p] and Conferences were made uſe of to bring thoſe Sectaries to a better Diſpoſition. *Hubmeyer*, who had been baniſhed by the Magiſtrates of *Zurich*, retired to *Moravia*, and was burnt at *Vienna*, in the Year 1527.

HIS Baniſhment did not put an end to *Anabaptiſm* in *Switzerland*; *Blaurock*, *Felix Manzius* and *Grubelius* remained; theſe three Enthuſiaſts employed themſelves to ſtir up the People to a Sedition, which obliged the Government to have recourſe to Penalties more ſevere than Exile. *Manzius* was drowned by publick Sentence; *Blaurock* whipt in the open Streets, then baniſhed, but brought back to Priſon, becauſe he would not obey that Order [q].

SCHWENCFELT, who was firſt a *Lutheran*, became an Apoſtle of *Anabaptiſm* in *Sileſia*. He taught [r], that the Fleſh of Chriſt was not created, and that it was deify'd and abſorbed in the Godhead. His Doctrine was ſo little different from the Generality of the *Anabaptiſts*, that it was not neceſſary to mention the *Schwencfeldians*, unleſs it was in order to increaſe the Number of imaginary Sects. The *German* Hiſtorian *Zeiler*, cited by *Ott*, who wrote the *Anabaptiſtical* Annals, mentions *Schwencfeldians*, ſettled in *Moravia*, as a diſtinct Sect; but nothing can be inferred from thence, except that each Congregation of thoſe Fanaticks was diſtinguiſhed by the Name of its Teacher or firſt Founder [s]. *Hutter* was ſeduced by *Hubmeyer*, and ſerved to ſpread *Anabaptiſm* ſtill more in *Moravia* [t]; his Flock was called *The Hutterian Brethren* [u]. *David George*, a Native of *Delft*, preached in his own Country, much about the ſame time as *Hofman* did. He is ſaid to have aſſumed the Character of the *Meſſiah*, and of one ſent by God to publiſh a new Adoption of Children of the Moſt High; he is likewiſe charged with denying the Reſurrection,

[o] *Luther* was ſenſible at laſt, tho' too late, of the evil Tendency of his Principles, and to clear himſelf as much as he could, he wrote a Book againſt the Rebellion of theſe Country-Peaſants.

[p] See *Bayle*, in the Article of *Anabaptiſts*; alſo the *Hiſtory of Anabapt.* Edition of 1700. See likewiſe the Continuation of *Fleury's Eccleſ. Hiſt.* tom. 27 and 28. in Twelves; and other Writers.

[q] He periſhed in the *Tyrol*. See *Hiſt. of the Anab.* above cited.

[r] See the *Preface to* Ott's *Annals of Anabapt.*

[s] In the ſaid *Annals*, in the Year 1570, there is a Citation which proves, that the *Schwencfeldians* did not differ from other *Anabaptiſts*. The ſame is very probably true of each other ſmall Congregation.

[t] This *Hutter* was a furious cholerick Enthuſiaſt. His Letter to the *Moravian* Lords ſhews his Notions were not ſettled, nor his Deſigns, however, he was burnt at *Inſpruck*.

[u] The Paſſage taken from *Zeiler*, makes mention likewiſe of another Flock, under the Appellation of *Brethren Switzer*: This was made up of thoſe *Anabaptiſts* who fled from *Switzerland*.

and another Life, allowing Wives to be in common, pretending that Sin defiled only the Body; of deſpiſing Martyrs, and maintaining that it was to no Purpoſe to ſuffer upon Account of Religion. As thoſe who draw up Catalogues of Hereſies are not very ſcrupulous and nice, they moreover accuſe him of holding Opinions diametrically oppoſite to theſe already mentioned, ſuch as, that the Souls of Infidels ſhould be ſaved; which Error is not to be reconciled to his denying the Reſurrection. But Quacks in Hiſtory, like thoſe in Phyſick, are not aſhamed even of plain Contradictions. *David George* retired to *Baſil*, and died there: One Hiſtorian ſays [x], that he was ſentenced to be publickly whipt at *Delft*, that his Tongue was bored through, and he ſent into Baniſhment for ſix Years: The ſame Author adds, that his Doctrine was thought ſo deteſtable and ſhameful by the other *Anabaptiſts*, that being excommunicated by them, he was forced to form a ſeparate Congregation.

The ſhameful Crimes againſt Chaſtity, with which the firſt *Anabaptiſts* have been charged, require that we ſhould make a Digreſſion to ſpeak of the *Antinomians* [y], otherwiſe called *Iſlebians*, becauſe *Agricola* their Founder was of that Place. He taught, that the Law is of no Uſe, that good Works are unprofitable, and bad Actions hinder not Salvation; that God does not chaſtiſe a whole Nation for its Sins; that Crimes are ſuch only when committed by the Wicked; that the Faithful being once aſſured of Salvation, ought never to doubt of it [z], whatever they may do againſt it; that no Man ought to be troubled in his Conſcience for his Sins; that 'tis needleſs to exhort Chriſtians to the Practice of their Duty; that Chriſt alone being holy and full of Grace, he alone does good Actions; and that, let the Lives of Chriſtians be ever ſo diſorderly, the Faith in the Goſpel-Promiſes ſets them in the Way to Happineſs. This is the Deſcription given of *Agricola*'s Doctrines, which are after all but Conſequences drawn by his Enemies from his Manner of explaining ſome Paſſages of Saint *Paul*'s [a] Epiſtles. We do not by this intend to juſtify *Agricola*; all here meant is only that Controvertiſts are not always fair Diſputants, but charge their Adverſaries with Conſequences which they diſown. See that good Man *Garaſſe*'s comical Miſtake about *Agricola* [b], in the Note.

The Severity of the Edicts publiſhed in *Germany* and *Switzerland* againſt the Anabaptiſts, and ſeveral of them being puniſhed according to the Rigor of thoſe Orders, were the Occaſion of the Fanaticiſm's ſpreading in lower *Germany* and *Holland*. The Temper of thoſe People naturally inclined to Melancholy, and the groſs Ignorance which then reigned amongſt them diſpoſed their Minds to favour Fanaticiſm ſo far, that nothing but Prophecies, Viſions, new Goſpel-Lights, a new Kingdom, the publiſhing a new Law, and ſuch Chimæra's, could find Admittance in their Thoughts or Diſcourſes. The Anabaptiſts publiſhed a Book entitled, *The Work of Re-Eſtabliſhment*, in which they maintained, with the Millenarians, that before the laſt Judgment Chriſt would reign temporally upon Earth, and his Kingdom would begin by the ſettling of their Doctrine. They themſelves were the Juſt, who were to reign with Chriſt, and as being the choiceſt of the Juſt, they flattered themſelves with the Hopes of enjoying many Wives. Such alluring Promiſes to natural Cor-

[x] See *Hiſt. of Anabapt.* p. 35. and their *Annals*.
[y] The Signification of that Word is *Oppoſite to the Law*.
[z] The ſame Conſequences are charged upon *Calvin*'s Doctrine about the Decree of God concerning Predeſtination and Reprobation.
[a] See *Bayle*'s Dictionary on *Agricola* and *Iſlebius*.
[b] *Garaſſe*, inſtead of *John Agricola of Iſleb*, calls him *John Iſleb a Huſbandman* or *Plowman*. See *Bayle*'s Dictionary.

ruption; the Community of Goods, which they preſcribed; the Contempt of all temporal Power, which they profeſſed, brought over to their Party all the Libertines and wicked Men, by whoſe Help they ſoon became ſo formidable, that they had near overpowered ſeveral conſiderable Towns of *Holland*; but the Storm at laſt fell upon *Munſter*. They became Maſters of that Town in 1534, under the Conduct of *John Matthew*, who being killed at the Siege, was ſucceeded by *John Becold*, known by the Name of *John of Leyden* *. This Man from a Taylor was raiſed to the Dignity of King of *Munſter*, by a pretended Revelation from God to the *Anabaptiſt Knipperdoling*. So many Authors have given a full Account of the Diſorders committed under the Government of this Fanatical Taylor, that we need not rehearſe them in this Place, we ſhall only ſet down in the Marginal Note [a] ſome remaining Monument of his chimerical kingly Power.

MUNSTER was retaken from thoſe Enthuſiaſts in *June* 1535, their King, his Counſellors and Prophets were put to Death, and ſevere Laws were enacted againſt them. An Aſſembly held at *Hamburg*, took ſeveral Reſolutions to that end, which are worth notice, and may be ſeen in the [b] *Hiſtory of the Anabaptiſts*. Thoſe Reſolutions were followed by a rigorous Edict, they were proſecuted with the utmoſt Severity, and as many as were caught were more or leſs puniſhed according to the Crimes by them committed. In *Holland*, *Frieſland*, and other Places of the Low Countries, they were put to cruel Torments: and it muſt be owned no Puniſhment could be too ſevere for ſuch Miſcreants, who made Religion to be a Cloak to overthrow all Government, and to countenance a Libertiniſm which they carried to the higheſt Pitch of Scandal and Profaneneſs, where ever they could get footing: as they did chiefly in thoſe Provinces of the Low Countries, which many Years after were called the *United Provinces*. After all, theſe *Anabaptiſts* ſuffered Death with a Conſtancy, which, had their Cauſe been better, would have deſerved to be admired by all Chriſtians. They underwent the ſevereſt Trials like true Martyrs, and, to their Coſt, were at laſt guilty of an obſtinate Fanaticiſm. So true it is, that Stubbornneſs and Prevention may inſpire as much Strength as a good Cauſe: But true Conſtancy and Intrepidity is that only which is grounded on ſolid Principles and juſt Reaſoning.

SOME of the ſeditious *Anabaptiſts* of *Holland* fled [c] into *England*; and after the ill Succeſs of their Project to become Maſters of the Low Countries, were content to ſpread their Doctrine there; but we have already taken notice that the *Engliſh* Government put ſome of thoſe Refugees to Death, becauſe they would not give over dogmatiſing.

WE muſt now place in one View the Doctrine of the firſt *Anabaptiſts*; and afterwards repreſent the ſame Sect cured of its Enthuſiaſm, and violent Fanaticiſm, which like a contagious Diſtemper had raged during a Series of many Years, and might be deemed an Epidemical Sickneſs.

SOME Eccleſiaſtical Writers of the ſixteenth Century relate, that the *Anabaptiſts* themſelves had digeſted the whole Syſtem of their Doctrine into ſeven Articles, which they publiſhed in the Year 1529. 1. A Chriſtian ought not to bear Arms, or

* So called becauſe he was a Native of *Leyden*.

[a] The firſt Medal repreſents him with theſe Words, *John of Leyden King of Munſter*; on the other Side were theſe Words, *The Power of God is my Strength*. The other Medals had theſe Words, *The Word of God is made Fleſh, and is in us*, &c.

[b] *P.* 192, and following.

[c] The *Quakers* owe their Riſe to theſe *Anabaptiſts*, and this is the Reaſon why their Opinions bear ſo great a Reſemblance.













MONNOIES et MEDAILLES frapées par les premiers ANABAPTISTES

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acknowledge any Magiſtrates, becauſe Chriſt has ſaid, *The Kings of Nations domineer over them, but it ſhall not be ſo amongſt you.* But they took Arms ſo often, and the Obedience which they paid to *John* of *Leyden* was ſo blind and paſſive, that they belied in Practice what they held in Theory, not being able to comply with this pretended Duty; and accordingly, to excuſe their own Breach of it, they were obliged to ſoften it by adding this Clauſe, *That Magiſtrates and Princes are to be obeyed only in their juſt and rational Commands.*

2. It is not lawful to ſwear, not even when the Magiſtrates order us to lift up our Hands.

3. Almighty God does not call any true Chriſtian to adminiſter Juſtice, or to preſerve the publick Tranquillity. This Principle deſtroys all Society, and would not fit even Highwaymen, ſince[d] even theſe cannot live without ſome Order or ſome Rules.

4. The Chair of *Moſes* is only with the *Anabaptiſts*, and no one can be predeſtinated to eternal Life, unleſs he belongs to that Sect.

5. From whence it follows, by a neceſſary Conſequence, that they only have a Right to preach the Goſpel, and to convert Mankind.

6. All thoſe therefore who oppoſe the Progreſs of *Anabaptiſts* are to be deemed Reprobates.

7. Whoever then at the Day of the laſt Judgment ſhall not be found to have profeſſed *Anabaptiſm*, ſhall infallibly be placed on the left Hand, amongſt the Goats; and on the contrary, God will acknowledge as his own Sheep, and ſet on the right Hand all true and faithful *Anabaptiſts*.

These were the principal Tenets of *Anabaptiſm*, which their Teachers varied, changed, and amplified, as it ſuited their preſent Purpoſe, or as the fanatical Spirit directed them, yet in ſuch a manner as to remain ſtill[e] one and the ſame Sect. We have ſeen before, which were the Opinions of *Hofman*, whom ſome Compilers of Heretical Catalogues have thought fit to reckon as the Founder of a pretended Sect of *Melchioriſts*, though 'tis evident, all things conſidered, that the true Doctrine of the firſt fanatical *Anabaptiſts* is more fully expreſſed in the Articles of *Hofman* than in the ſeven juſt mentioned: and accordingly, notwithſtanding ſome Differences of little Importance, the *Anabaptiſts* have always looked upon him as one of their chief Maſters and Teachers. We cannot ſay ſo much for *David George* and ſome others, whom, we are told, were excommunicated by them: Another Trick of theſe Compilers, to increaſe the Number of Hereſies, is to reckon as many Sects as there are Ringleaders of each. Thus, beſides the *Melchioriſts*[f], they mention the *Hutterians* from *Huter*, the *Munzerians* from *Munzer*, &c. As to the *Mennonites*, they muſt be ſet a-part, as having, under the Conduct of *Menno*, thrown off the extravagant

[d] *Leges Latronum eſſe dicuntur quibus pareant, quas obſervent*, Cicero lib. 2. Offic. No Society ever did, or ever can ſubſiſt without ſome Order, ſome Rules agreed upon to be kept at leaſt for a Time: They may vary according to the different Circumſtances of Perſons, Time and Place; but ſome are abſolutely neceſſary. Not to mention thoſe grounded upon Religion and Virtue; the Deſire of Gain, our own Weakneſs, the want of being helped by others in our Wants, are a ſufficient Proof of this Truth; though much cannot be expected from Rules barely grounded on ſuch Motives; becauſe as it was ſaid of Pirates, *Cretenſis incidit in Cretenſem*, yet even Banditi's muſt have and keep ſome Order and Rule.

[e] Variety of Opinions does not always produce a Diſtinction of Sects, as we find by daily Experience, even in the Catholick Church, where Jeſuits and Dominicans ſo widely differ in Opinion, yet preſerve the Unity of Communion.

[f] *J. H. Ott.* in the Preface to his *Annal. Anabapt.* has a complete Alphabetical Catalogue of all the *Anabaptiſtical* Sects to the Number of ſeventy ſeven; amongſt which he reckons the *Mamillarians*, *a quodam qui Mamillas puellæ contrectavit*, and the *Ollarians* who loved good Eating and Drinking, *ab Ollâ a Porridge-Pot*; to be ſure theſe two were the moſt numerous. We ſhall not follow his Example, but give only our Readers an Account of the moſt remarkable Differences.

and

and ſenſeleſs Enthuſiaſm of their Predeceſſors. But to reduce their Syſtem to its Standard: Every one knows that Rebaptiſing is the fundamental Principle of Anabaptiſm: Beſides this, they maintained that Chriſt did not take Fleſh in the Womb of the Bleſſed Virgin *Mary*, that he is only an adoptive Son of God, that *Adam*'s Sin being atoned for by Chriſt, the Faithful are by him reinſtated in the Sanctity and Innocency of the firſt Man before his Fall[g]; that the Soul of Man is created before the Body, and ſins in Heaven; that the Stars and other celeſtial Bodies are animated; that the Torments of the Devils, and thoſe who are damned ſhall have an End; that after Baptiſm Men ſin no more, and then the Fleſh which ſins does not defile the Soul; that they themſelves are the choſen Children of God, a *ſecond Iſrael*. Upon this Account *John of Leyden* took upon himſelf the Title of King of the *New Jeruſalem*. They refuſed to be ſubject, or to obey Magiſtrates; their Notions about Marriage were falſe and dangerous, if it be true that they allowed a Man to repudiate his Wife upon every Occaſion, even for a Diſguſt. This has brought upon them another Accuſation of their believing that Polygamy is lawful: But either their Adverſaries have objected to them as a Point of their Doctrine, what was only their Practice; or their Teachers delivered that Opinion only in order to palliate their criminal Luſts[h]. They preach up, that all Goods ſhould be in common, were declared Enemies to all Learning, and ordered all Books to be deſtroyed except the Bible; which, as it appears by their Practice and Teaching, is only a dead Letter, not to be explained but by Inſpiration. They publiſhed, that their Kingdom was the new Reign of Chriſt, during which it was lawful for them to deſtroy all thoſe who were not or ſhould refuſe to become *Anabaptiſts*. Theſe two laſt mentioned Tenets were the true Grounds of that prophetical fanatical Character which they aſſumed, ſome pretending to be *Elias*, others *Enoch*, or even the Meſſiah.

No one can think it ſtrange that ſuch Men ſhould be dealt with as Rebels, Impoſtors, and Enemies to publick Peace and Society: If it be objected, that it would have been better to confine them as Madmen, the Anſwer is eaſy. It was unavoidably requiſite to make an Example of their Ringleaders to frighten the Reſt; and as they had thrown off all Senſe of Humanity in their barbarous Cruelties, they were to be treated as wild Beaſts; but the many thouſands impoſed upon and ſeduced by thoſe Fanaticks, were uſed with more Lenity. One of the Articles drawn up in the Aſſembly of *Hamburg*, which ſaid, that *the Anabaptiſts might and ought to be puniſhed with Death*, adds theſe Words, *chiefly thoſe who ſeduce others*. It was enacted at the ſame time, that *thoſe who through Weakneſs, through Ignorance*, &c. *had offended, ſhould be ſhut up in Houſes of Correction erected for that Purpoſe, where they ſhould be uſed with Severity, and yet be allowed all the Inſtruction by which they might be brought back to their Duty*. As to Foreigners, it was agreed they ſhould only be baniſhed, and not put to Death, unleſs they came back to preach their ſhameful Doctrine. But to return to the various Errors of the *Anabaptiſts*: A Letter wrote by *Hooper*[i] to *Bullinger* in the Month of *June* 1649, ſays of the *Anabaptiſts* who retired into *England*, "They daily Flock hither..... and pretend that "a Man once reconciled with God, is ever after without Sin, and freed from all

[g] See on this Innocency reſtored what we ſhall ſay hereafter of the *Adamites*.

[h] Polygamy, and all other Sins againſt Chaſtity, have been practiſed by the wicked Part of all Religions, but no Sect has ever taught the Lawfulneſs of them, as their only Doctrine: and it is not unlikely that what is objected to the *Anabaptiſts*, is only a falſe Conſequence, or at leaſt not owned by them, deduced from their Doctrine of Goods being common, or from the criminal Exceſſes committed amongſt them, chiefly by their Teachers.

[i] See *Annal. Anabapt.* of *Ott.* for the Year 1649.

[k] We need not repeat here ſome of their Opinions mentioned before.

" inordinate Deſires; there remains nothing in him of the old *Adam:* If it ſhould " happen that a regenerate Perſon, who has received the Holy Ghoſt, ſhould fall " into Sin, he can never obtain Forgiveneſs. God is, in their Opinion, ſubject to a " fatal and abſolute Neceſſity; beſides the Will which he has notified to us in the " Holy Scriptures, he has another by which he is forced to do neceſſarily[l] what he " does..... ſome of them think that the Souls of Men are not different from the " Beaſts, but equally mortal, *&c.*"

THE firſt *Anabaptiſts* denied likewiſe original Sin, and all the Conſequences which flow from it; they maintained that Laymen may preach and adminiſter the Sacraments, becauſe the Scripture, as they pretended, does not any where appropriate thoſe Functions to a particular Set of Men, and that we are not allowed to add outward Shew to them, or leave their Performance to Miniſters preferably to others; that by Conſequence the Maſter of a Family, without wearing a four-cornered Cap, or a black Gown, or a Surplice, might very lawfully adminiſter the Lord's Supper to his Family, and baptiſe his own Child (when come to the Uſe of Reaſon; for they reject Infant-Baptiſm, and to this Day maintain, that Scripture in general, and the Words of Chriſt in particular, evidently prove, that Baptiſm is not to be without actual Faith.) War was held in Abhorrence, as being contrary to the Goſpel-Precept literally underſtood, by which we are forbid to do evil, or to revenge ourſelves: As to their Diſobedience and Want of Submiſſion to Magiſtrates, they grounded their Notion upon a charitable Principle, becauſe forſooth it is a State in which Men cannot be ſaved.

WE ſhall next entertain our Readers with what regards the Diſcipline of theſe antient *Anabaptiſts*[m]. We are told, that thoſe of *Moravia*[m] " performed their " Devotions on two conſecutive Days of the Week, *Saturday* Evening and *Sunday* " Morning: They omitted this Part of the Lord's Prayer, *Forgive us our*, &c. be- " cauſe being regenerated, they eſteemed themſelves to be without Sin. They prayed " ſitting..... Inſtead of the Pſalms, they ſung ſome ſpiritual Canticles compoſed by " their Teachers. They owned only the New Teſtament; it was their only Rule, " and they read that alone; their Sermons were extremely long and tedious. They " had a Chieftain (ſome call him a King) who did not appear or make himſelf " known, but ſecretly governed the whole Anabaptiſtical Sect, (at leaſt thoſe of " *Moravia:)* He had twelve who governed under him. As the rigorous Laws en- " acted againſt them, obliged them to hide themſelves, their Children were privately " brought up at a Diſtance, till they were of a competent Age to make their Ap- " pearance without running any Hazard. About the Feaſt of Pentecoſt, and after " they had received the Communion, they made Choice of the Miſſionaries, " whom they ſent into foreign Countries to propagate their Doctrine. Likely thoſe " Miſſionaries went in a Diſguiſe, and did not ſhew themſelves to any but ſuch " whom they found diſpoſed to hear them. They went readily to the Poſt aſſigned " to them by their Superior; and for fear of being found out took By-Roads. " Their outward Behaviour was very impoſing; ſo that it was next to an Impoſſi- " bility not to be deceived. Their Dreſs was plain, their Looks demure, and in " their Words and Actions they made a Shew of great Patience and Meekneſs: Be-

[l] Had they meant no more, than that God cannot act againſt his own Attributes, his Goodneſs for Inſtance, or his Juſtice, this would not have been erroneous: But then this does not infer a fatal Neceſſity.

[m] Diſciples of *Huter*, whom *Zeiler* calls *Huterian Brethren.*

[a] This is taken from *Zeiler* cited by *Ott* in his *Annal. Anabapt.* on the Years 1587, 1617, &c.

" ſides their caſt-down Looks, they were forbid ſwearing, taking any Oaths, uſing " any indecent or immodeſt Words. A Salute or Kiſs was reckoned an enormous " Crime; inſomuch that one of them, who was married to an old Woman, being " ſo unfortunate as to be caught in the Fact of kiſſing *a young Siſter*, who was very " pretty (probably to indemnify himſelf, and make amends for the Diſguſts he " found in his old Wife) was cited to appear before the whole Aſſembly of the " *Anabaptiſts:* Both were ſeverely reprimanded and threatned to be caſt out from " the *holy Congregation*, and ſent back into the World of *the Infidels and Wicked*[o]. " The Brethren and Siſters of the Aſſembly interceded for them; notwithſtanding " which, the Man, who was a Maſter Shoemaker, had this Penance enjoined him, " to be degraded for fifteen Days from his Degree of a Maſter, and to work with " the Apprentices or Journeymen, and to be treated no better than one of them." Tho' this Diſcipline of the *Moravian* Anabaptiſts ſeems ſo ſevere, yet the ſame Author takes notice, that " they loved Drinking to Exceſs..... that they celebrated the " Lord's Supper with little or no Devotion, and that when the time of adminiſtring " it drew near, they rejoiced, not out of a pious Inclination, but in Hopes of meeting with ſome Diverſion....." Moreover, thoſe who pretended to be beſt acquainted with them, accuſed them of being vain, haughty and proud, prone to carnal Sins, and apt to invade the Property of their Neighbours, *&c.* What can one think of ſuch Variety of Reports? To be ſure thoſe who have given ſuch contradictory Deſcriptions of Sects, were either very ignorant, or laboured under very great Prejudices: Tho' it may likewiſe be alledged, that it is almoſt impoſſible to know every Sect, and that the more they are inclined to Fanaticiſm, the more difficult it is to reduce to a conſiſtent Syſtem their Notions, which are often wavering, as being only the Produce of enthuſiaſtical Fits. Moſt of theſe *Anabaptiſts* (whom the Author reckons to have amounted to the Number of ſeventy thouſand at the Time when he wrote) were Labourers, Gardners, Journeymen or Tradeſmen. This put them to hard Shifts in breeding up their Children, and ſerving their Maſters, or exerciſing their reſpective Trades; as ſoon as the Children were born, they were taken from their Parents, and as we ſaid before, privately kept in the Schools or rather Seminaries belonging to that Sect. In the Year 1622, the *Moravian* Anabaptiſts were obliged to leave that Country upon Account of a violent Perſecution raiſed againſt them, and ſeveral Families of them took Refuge in *Hungary* and *Tranſilvania*.

THE ſame Writer informs us[p], that the *Anabaptiſts* of the *Palatinate* differed but little from the *Huterians* of *Moravia*; that they were inured to Fatigues, laborious, and not eaſy in their Circumſtances; which nevertheleſs did not hinder them from allowing a decent Maintenance to their Paſtors, and taking great Care of the Poor and the Sick. " They have an Abhorrence, ſays the Author from whom we " borrow theſe Particulars, of all the *Anabaptiſts* who teach the Divinity of Chriſt[q]. " They keep themſelves in a State of Separation from other *Anabaptiſts*, nor are " they in Communion even with thoſe of *Switzerland*. They marry only ſuch as " belong to their Congregation: the Chief, who governs it, is called *Elder*, and " has under him ſome other Elders[r], who preſide in Aſſemblies[s] ſubordinate to

[o] Thoſe Titles they beſtowed on all other Chriſtian Aſſemblies. See *Ott.* on the Year 1607.
[p] See *Ott.* in the Year 1656.
[q] This ſhews that the *Socinians* are often confounded with *Anabaptiſts*, and to this Day there are many *Socinians* and *Anti-Trinitarians* amongſt the *Anabaptiſts* in the united Provinces.
[r] *Subſeniores.*
[s] *Collegiorum præſides.*

" the whole Congregation: In difficult Points the Chief calls theſe *under Elders* " together, and holds a Synod. They are alſo Miniſters or Paſtors of the Sect, " which has twelve Colleges, (Churches or Aſſemblies) one in the *Palatinate*, ten in " *Hungary*, and one in *Tranſilvania*. Moſt Princes and States, chiefly of thoſe " who call themſelves *Evangelicks* (Proteſtants) are very willing to employ them, " becauſe they are ſober, laborious, and underſtand all Trades, excepting ſuch Ma- " chines and Inſtruments as are made uſe of in the Wars, *&c.*" This is what appears worth Notice concerning the Diſcipline of thoſe *Anabaptiſts*, who did not rebel againſt the civil Power, or at leaſt did not attempt its Overthrow by open Force.

THE antient *Anabaptiſts* were ſubject to Convulſions and Inſpirations exactly like thoſe of theſe latter Days. " When the Spirit ſeizes the *Anabaptiſts*, ſays an emi- " nent Writer of the Calviniſtical Party[t], their Countenance alters, their bodily Mo- " tions are apt to ſtrike with Terror thoſe who look at them; they fall ſuddenly, " as if in a Fit of Epilepſy; they lie upon the Ground for a conſiderable Time " ſtretched out in the Poſture of a dead Man. Sometimes their whole Body ſhakes, " and is in a frightful Agitation, at other times they are as motionleſs as a Log of " Wood: When they come out of this Extaſy..... they repeat their Dreams and " ſtrange Viſions....." Another Author ſays, that to put themſelves in an Ex- tatick State[u], they keep their Breath in as long as they poſſibly can.

WE have entertained our Readers with the different and various Judgments paſſed upon the Brethren of *Moravia*: But who could ever imagine that the *Anabaptiſts* of *Switzerland* (thoſe Fanaticks[x] accuſed of the moſt ſhocking Obſcenities of Re- bellion and Rapine; looked upon in their own Country as Incendaries and Fire- brands, proſecuted, baniſhed, and even put to Death as guilty of all thoſe Crimes) could ever find an Apologiſt? Yet they had one of the higheſt Reputation, even the great *Eraſmus*, who lived when Fanaticiſm was at the Height, and was Cotempo- rary with the Founders of *Anabaptiſm*[y]. " The *Switzers* (of *Zurigg*) ſays he, uſe their " utmoſt Endeavours to prove, that Hereticks ought not to be put to Death, whilſt " they themſelves kill the *Anabaptiſts*..... amongſt whom ſeveral, from a very looſe " diſorderly Life, have been truly converted, and embraced an exemplary Reformation. " Tho' their Opinions may be cenſured as mad and ſenſeleſs, yet *they have not* " *uſurped any Church, nor ſurpriſed any Town*, they have not contracted any Alliance " to the Prejudice of their Sovereign, *they do not invade the Lands, and moveable Effects* " *belonging to others.*" We may infer from this Quotation, 1. That the ſeditious *Anabaptiſts* were not countenanced by the other Societies of that Sect. 2. That ex- cepting theſe rebellious Fanaticks, the other *Anabaptiſts* embraced that Doctrine in the Sincerity of their Hearts, and did not carry to any Exceſs the Principles of their Teachers. 3. That they had not yet got Poſſeſſion of *Munſter*, nor raiſed any Revolt either in *Holland* or *Germany*. 4. That from the Diſorders committed by ſome ſedi- tious *Anabaptiſts*; from common Reports, which may have both repreſented theſe Diſorders as being greater than they really were, and even charged the Guilty with

[t] *Bulling. adverſus Anabapt.* lib. xi. chap. 1.
[u] This Citation is in *Ott's Annal. Anabap.* on the Year 1525.
[x] See in *Ott's Annal. Anabapt.* what Crimes are laid to their Charge.
[y] *Miris modis urgent ne hæretici trucidentur, cum ipſi Anabaptiſtas plectant capite, qui multo paucioribus articulis damnati ſunt, & in ſuo ſodalitio plurimos habere dicuntur, qui a perditiſſimo vitæ ad emendatiſſimam ſe converterint. Utcumque delirant in Opinionibus, nullas eccleſias aut urbes occuparunt, nec ſe fœderibus communiverunt adverſus vim Principum, nec quemquam ſuâ ditione aut facultatibus ejecerunt.* And in another Place he ſpeaks of them in theſe Terms.... *Tametſi magno ſunt ubique numer,.... nuſquam obti- nuerunt propriam eccleſiam..... Vitæ innocentia præ cæteris commendantur, ſed a reliquis ſectis opprimuntur, non ſolum ab orthodoxis.*

more

more than were actually done, to render them odious; moſt People have taken the Liberty to cenſure the whole Sect, and to draw falſe Inferences from Particulars to the General. 5. That religious Revolutions had raiſed ſuch a dangerous Fermentation of Spirits, that probably the Libertins and factious Men at that Time were glad to embrace a Sect, which held Opinions ſo favourable to Anarchy and Independency; and by which ſimple and well-meaning Souls might be ſeduced and flattered, with the Hopes of a thorough Reform in Church and State. On the other Side, the Severity uſed by moſt Princes and States againſt the *Anabaptiſts*, cannot be juſtly condemned; if one ſeriouſly conſiders the * obſtinate Behaviour, and Tergiverſations of thoſe Sectaries in *Switzerland*, and the Danger to which all States were expoſed, from the Conſequences which flowed from their Doctrine. To which we muſt beg leave to add, that the rigid *Anabaptiſts* render themſelves entirely uſeleſs to a Government in time of Danger, by that favourite Opinion of theirs, that War is not neceſſary but criminal; and that States are to be defended only by a pious and regular Life: This obliges them to refuſe going to War, or performing any military Function; they are to uſe no other Weapons but Patience and Humility: We are fully convinced of the Inconveniencies ſuch Notions draw after them, by the *Jewiſh* Hiſtory: † That Nation by too exact keeping of the Sabbath, was very near being totally deſtroyed.

The MENNONITES.

THE reformed *Anabaptiſts* come next under our Conſideration; for we muſt look upon the *Mennonites* in that Light. They not only diſown and deteſt the fanatical Proceedings of the forementioned *Anabaptiſts*; but likewiſe pretend to be of an older Date; being the Succeſſors, as they ſay, of the [a] *Waldenſes*; who being perſecuted in *France* and *Italy*, retired into *Flanders*, and privately ſettled in that Country. "In the Year 1500, ſays our Author, many "People were diſcovered in *Flanders*, who condemned the Cuſtom of baptiſing "Infants, and admitted to that Sacrament, only thoſe who were of a competent "Age, and had given a rational Account of their Faith .... They were called "for that Reaſon *Anabaptiſts* .... But in the Year 1536..... The Appellation of *Mennonites*, was given them from *Menno* a new Reformer, who joined them about that Time." He had been a Prieſt or Curate in the Province of *Frieſland*, of which he was a Native: Two *Anabaptiſt Predicants* had gained him over to their Sect, during the *Fanaticiſm of Munſter*: The ſaid *Predicants* finding in him a promiſing Genius, and capable of purging that Sect from its Corruption, inveſted him [b] with a full Commiſſion to reform *Anabaptiſm*, which the Fanaticks had ſhamefully disfigured, and rendered odious. *Menno* apply'd himſelf to this Work with ſo much Fervour and Succeſs, that in a ſhort Time his *Reformation* was embraced by a great Number of *Anabaptiſts*, in *Frieſland*, and ſeveral other Provinces of the Low Countries. The *Mennonites* are fully perſuaded that this ſudden Propagation of their Sect, is owing to *Menno*'s ſweet Temper, which drew ſo many Followers after him: 'tis certain, however, that he highly diſapproved the [c] Rebellion of *Munſter*, and all the

* See *Bayle*'s Dictionary in the Article *Anabaptiſts*.
† See 1 *Maccab.* Chap. ii. Ver. 40, 41. As alſo *Joſephus Antiq. Jud.* xii. c. 6.
[a] See *Glen. Apolog. for the Anabapt.* As alſo *Schyn. Hiſt. Mennonit.* &c.
[b] *Hiſt. Anabapt.* p. 210.
[c] *Non ſum Monaſterienſis, neque alius ſedditioſæ ſectæ ut me calumniantur*, &c. Says *Menno* himſelf in *Schyn.* p. 152, of *Hiſt. Mennon.* See alſo p. 225, and foll. and p. 227. and foll.

ſeditious Sects of the Times he lived in. He even openly declared in one of his Writings, " That there was a greater Difference in Opinions between the *Munſteri-*
" *ans* and the other Sects, though ſprung from thoſe Fanaticks, than between the
" *Roman-Catholicks* and the *Lutherans*..... I am but too well convinced, that the
" World does not believe it; ..... but our Conſciences give us this Teſtimony." Nevertheleſs he is accuſed of giving the Name of *Brethren* to thoſe Fanaticks of *Munſter*, but to this Imputation his Friends reply, That the Word *Brethren* is not to be taken in a literal Senſe; but only as a Token of Chriſtian Charity: As the Apoſtles themſelves beſtowed it on the unbelieving *Jews*. The Author whom we cite in the marginal Note [b] above relates, to the beſt of his Knowledge, the ſeveral Articles in which the Sect of *Menno* differs from the antient *Anabaptiſts*.

SOME trifling Diſputes cauſed a Diſturbance amongſt the *Mennonites:* And from thence aroſe open Breaches and Schiſms; the Chief of which was that made by the [c] *Waterlanders*. The Particular Opinions in which they differ from the reſt, are [d] " that they will not allow of any Perſon to be excommunicated, till he has been
" admoniſhed and exhorted to mend; nor if he gives any Proofs of Repentance,
" let the Crime be what it would. Yet they did not admit any one without Re-
" baptiſation; ſo that ſeveral of them had received Baptiſm thrice. They likewiſe
" teach, that Chriſt did not take his Fleſh from the bleſſed Virgin, but brought
" his Body from Heaven: That he died only to atone for original Sin, not for the
" actual." The ſame Author informs us, that in 1557, the Diſputes about Excommunications roſe to ſuch a Height, that nothing was to be ſeen but Factions and Diviſions, Synods againſt Synods, which far from remedying the Evil, made it worſe, and [e] occaſioned farther Quarrels.

Menno died in the Year 1561. The Schiſm widened betwixt the *Flemiſh* Anabaptiſts and thoſe of *Frieſland*, ſo far that they looked upon it, ſays their Hiſtorian, [f] as an unpardonable Crime, to hold the leaſt Correſpondence with one another. The *Frieſlanders* were more indulgent about Excommunications, and the Duty of avoiding thoſe who were under that Cenſure. We muſt take Notice, that this Sect in general is ſo touchy about religious Affairs, that it is not eaſily ſatisfy'd, but upon the leaſt Diſpute rings the alarm Bell, calls out for Help to ſave Religion from Danger, and ſo breaks into Schiſm: For Inſtance, in 1586 a conſiſiderable Member of that Sect bought a Houſe, ſome Rigoriſts ſuſpected ſome Fraud in the Purchaſe Diſputes aroſe, and in a ſhort time three Parties were formed, the *Purchaſers*, the *Anti-Purchaſers*, who would not communicate one with the other, and the *Neutrals*, who, though they did not approve of the Purchaſe, yet did not think it a ſufficient Cauſe for a Separation. Such were the Beginnings of this Sect, which at this Time is ſo well ſettled, and makes ſo great a Figure in the United Provinces, by its extenſive Commerce and great Riches. They are taxed with cunning and ſubtil Fetches in Trade, with uſing Equivocations, Diſtinctions, and Reſtrictions, under an outward Shew of Frankneſs, and open fair Dealing, in order to deceive thoſe who are not acquainted with them: But we muſt not be too ſe-

[c] *Waterland* is the loweſt Part of *Holland*.
[d] *Hiſt. Anabapt.* p. 223.
[e] The chief Diſpute ran on this Point, Whether two Perſons of different Religions, being married, ought not to ſeparate, and marry again in their own Perſuaſion. Some *Anabaptiſt* Teachers were too ſevere; the Synod of *Wiſmar* ordered the Huſbands to leave their Wives, and Wives their Huſbands, when under Sentence of Excommunication: Another Synod condemned that exceſſive Severity. *Menno* favoured the mildeſt Courſes, and was againſt Divorce; but for fear of Excommunication, ſided at laſt with the rigid *Anabaptiſts*.
[f] *Hiſt. Anabapt.* p. 230.

vere. The leaſt that can be ſaid in their Favour is, that they are zealous for Religion, without neglecting their temporal Concerns: Under the Appearance of Goſpel-Modeſty, which is the true Characteriſtick of the *Mennonites*, they enjoy, without Noiſe, the Pleaſures of this Life, which, for fear of giving Scandal, they ingeniouſly refine, ſo as to reconcile them with Religion.

A Loan of Money, with which in 1572 they helped *William* the Firſt, Prince of *Orange*, obtained for them ſome Beginnings of a Toleration: This went on ſlowly, for it could not be expected, that a Sect, ſprung from thoſe *Fanaticks* who had commited ſuch Diſorders, ſhould on a ſudden ceaſe to be odious to the Government; ſome Towns and Provinces, as *Middleburgh* and *Zealand*, refuſed to give them any Toleration. The Synods complained, and were ſoon back'd by the ſecular Power, in order to ſtop the Increaſe of the *Mennonites*, who, as early as in the Year 1537, held numerous Aſſemblies, and employed, without much Privacy, ſeveral Houſes, to ſerve them for their Meetings and religious Worſhip. A Law enacted in 1581, againſt Sectaries, brought upon them ſome Proſecutions; but at the laſt *Mennoniſm* has overcome the Oppoſitions and Hatred of the Magiſtrates and Synods; though theſe laſt have often endeavoured to get the *Mennonites* condemned and puniſhed [i] as Deſerters from the true Church.

Notwithſtanding all the Oppoſition which they met with from the reformed Churches, and from the Magiſtrates of *Holland*, till the Middle of the laſt Century and longer, their inteſtine Broils and Diviſions went on, as we ſhall prove by two or three Inſtances: A Synod was convened at *Dordrecht* in 1632, to endeavour at a Reunion, [k] and ſome Articles were agreed on, and ſigned by 151 *Mennonites*; but within a few Years new *Schiſmaticks* ſprung up in *Menno*'s Sect. One *Weko Walles* maintained in an Aſſembly held in 1637, that *Judas*, and all thoſe who had a Hand in putting *Chriſt* to Death, were ſaved, becauſe they had fulfilled the Decree of Providence; that likewiſe all the Sinners who are puniſhed in this World, according to the Laws, for their Crimes, are ſaved by the Grace of our Lord. This *Weko Walles* had ſome Followers, but they were forbid holding any Aſſemblies, and he himſelf was baniſhed from the Province of *Groningen*, where he had begun to form his Sect; he retired into *Frieſland*, but was alſo obliged to fly from thence, after having been condemned in a reformed Synod, held in 1644, at *Franequer*.

Another *Mennonite* named *Outreman*, in 1605, had taught that there are three *Eſſences* in the Godhead; and that the Eſſence of the Father was ſo confined to Heaven, that it could never exceed thoſe Bounds.

At preſent *Mennoniſm* is divided in *Holland*, into two great Parties; which comprehend all the *Brethren*. The *Waterlanders*, and the *Flemiſh (Vlamingben)* This Branch includes the *Mennonites* of *Frieſland* and *Germany*, who in Reality are a Spawn of the old *Anabaptiſts*, but more moderare than their Predeceſſors of *Germany* and *Switzerland:* There are may Socinians amongſt them; and they are ſtill accuſed of being inclined to Diſputes, and ſubtil Evaſions, which often occaſion Quarrels and Diviſions amongſt them. In the Year 1664, [l] the Government thought fit to interpoſe and exert its Authority, by forbidding them to diſpute about the Divi-

[i] See *Lock's Miſcellanies*, tom. 2. letter. 16. in what Manner a Synod of the Province of *Overyſſel* proſecuted a *Mennonite*-Miniſter, upon Account of a ſmall Book which he had publiſhed, to re-unite all Chriſtian Communions. Such an Attempt to be ſure was looked upon as a damnable Hereſy; to which he added ſtill a more unpardonable Fault, by ſpeaking too freely of, and turning into Ridicule, the pretended *Orthodox* Paſtors of that Province.

[k] See the *Hiſt. of Anabapt.* p. 269.

[l] See *Comelin* in his *Deſcription of Amſterdam*, Vol. 2. p. 498. folio Edit. 1726.

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ANABAPTISTE D'AMSTERDAM.

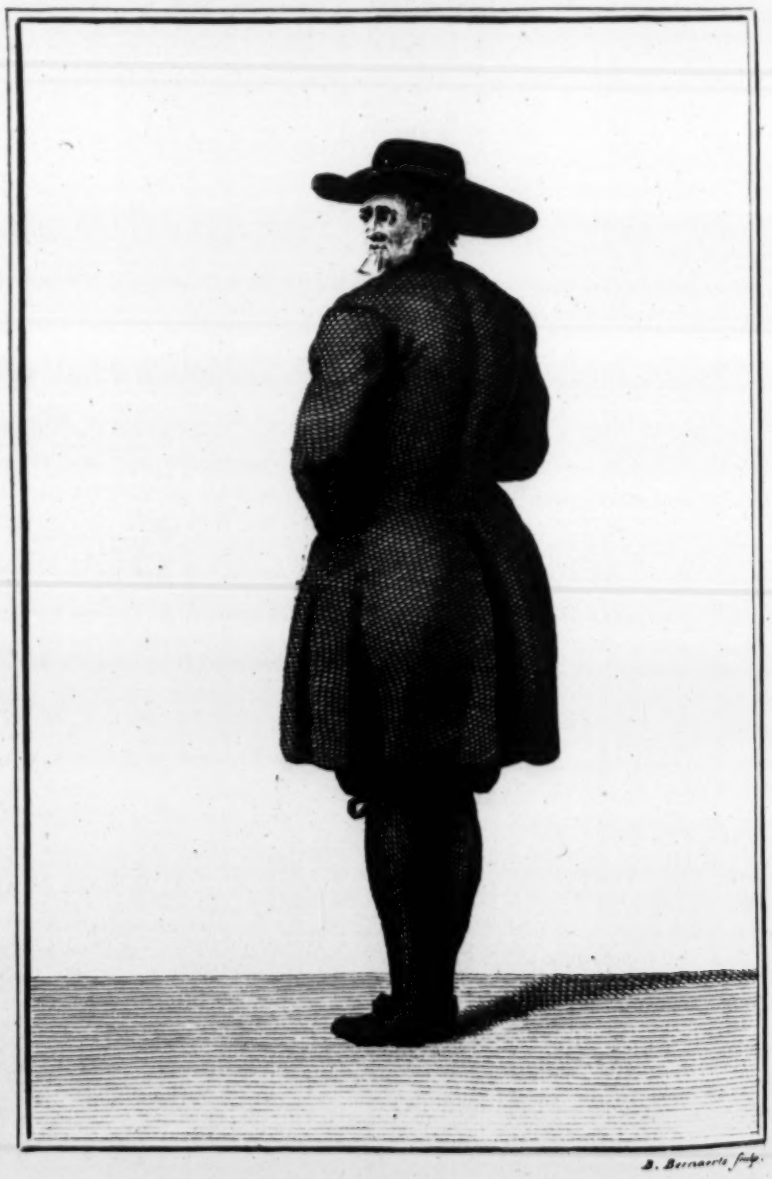


QUAQUER D'AMSTERDAM.



L.F. du Bourg del.

QUAQUERESSE qui preche.



B. Baron fecit.

ANABAPTISTE.
de Oost frise

nity of *Chriſt*, &c. They are alſo called *Galenites* from *Galenus* a Phyſician, and a famous *Predicant* of that Sect, in which theſe two Functions are often performed by one and the ſame Perſon. Beſides the above-mentioned Branches of *Mennoniſm*, ſeveral ſmall Aſſemblies of thoſe Sectaries meet at *Amſterdam*, and differ from each other in ſome Points of ſmall Importance. They are not much known or taken Notice of, becauſe they are held without Noiſe or any great Shew, in Houſes belonging to particular private *Mennonites* [m].

The Diſputes of the *Galenites*, amongſt themſelves, concerning the Divinity of *Chriſt*, in 1664, brought on a new Aſſembly of *Mennonites*, which, at breaking up, entered a Proteſt againſt the *Socinian Opinions*: And from that Time, theſe have continued their Meetings in a particular Church by themſelves.

The chief Articles of the Belief of one Branch of the *Mennonites* are widely different [n] from what ſome Writers charge them with, as will evidently appear from the following Extract. In the 2d and 3d Article of their Profeſſion of Faith, they own the Myſtery of the Trinity: The 4th rejects Original Sin: The 5th and 7th maintain Liberty in Man, and his freely and voluntarily chuſing Good or Evil, *&c.* The 8th wholly rectifies and amends the erroneous Opinion of the antient *Anabaptiſts*, concerning the Incarnation of the eternal World. The 19th is couched in myſtical Expreſſions, according to the Genius and natural Bent of that Sect; but it may be reduced, only to eſtabliſh the Neceſſity of knowing *Chriſt* ſpiritually: The ſame may be ſaid of the 22d, in which they admit the Neceſſity of the Regeneration of Man. The 25th and 26th acknowledge, that the Chriſtan Church muſt have Paſtors and Teachers (not Lay-Men) expreſly conſecrated (or appointed) for the Inſtruction of the Faithful: By the 27th they are to be choſen by Miniſters and other Members of the Church joined to them; after imploring the Help of God, and calling upon his holy Name. By the 28th the *Elders* of the *Mennonite* Church approve the Election of theſe new Paſtors. The 29th declares that the New Teſtament is the true Rule of Faith, and contains whatever is neceſſary for Salvation; adding to it whatever is in the Old Teſtament conformable to the Doctrine delivered in the New. The 30th own two Sacraments. The 31ſt ſays, that Children (Infants) are not fit for receiving Baptiſm. The 36th [o] is expreſsly againſt the married Faithful being divorced from the Unbeliever with whom the Marriage was contracted. The 37th acknowledges, that Obedience is due to the temporal Power, even Reſpect, *&c.* but this Article at the ſame time ſays, that it is not lawful for any of their Sect to be inveſted with that Power, or to go to War, or to kill an Enemy, *&c.* The 38th forbids Swearing. The 39th teaches that Marriages are indiſſoluble, except in the Caſe of Adultery; but they deem it a grievous Sin to contract Marriage with an Infidel.

THIS Profeſſion of Faith contains forty Articles, at the end of which the Hiſtorian who relates them repeats a ſecond time, that they are quite contrary to the Doctrine of the Fanatical *Anabaptiſts*.

GALENUS, in his *Apology* for his Sect of *Mennonites*, recites 103 Articles of their Opinions; which are chiefly upon mutual Toleration and Chriſtian Charity; He teaches that Scripture (particularly the New Teſtament) is ſufficient to Salvation:

[m] One of thoſe Aſſemblies is nick-named *the Claſps*, becauſe the Members of it will not uſe Pins, and the Women dreſs themſelves and fit their Cloaths to their Shape with *Claſps* or *Hooks*. The four Figures here annexed, repreſent the uſual Dreſs of the *Anabaptiſts*, and the Poſture of a *Female Quaker* preaching.

[n] See *Schyn.* Chapt. vii. of his *Hiſt. Mennon.*

[o] *Ut..... Maritati non ſejungantur, neve in operibus maritalibus ſe ſubducant*, &c.

and

and that Man is endowed with Free-will. The 25th is againſt Original Sin. The 28th, 29th, 30th and 31ſt, deliver their Belief concerning the Divinity of Chriſt in the following manner:

" WE believe and profeſs that Jeſus, born of the Virgin *Mary*, bred at *Nazareth*, " and crucified..... is truly *the Meſſiah, the Son of God, who was to come into the* " *World*, in whom the Patriarchs hoped with Joy; whom they expected and earneſtly " deſired; who was repreſented by many Figures in the old Law, and foretold by " the Prophets long before his coming.

" WE think this Profeſſion is ſufficient as to the Perſon of our Lord Jeſus Chriſt, " and that it is not neceſſary for Salvation to make any further Inquiries as to his " Pre-exiſtence, his becoming Man, the Union of what is called the two Natures, " divine and human, and other Points ſo hotly conteſted amongſt Chriſtians; ſince " Chriſt himſelf.... and his Apoſtles.... were ſatisfied with this plain Confeſſion.

" BUT to explain our Thoughts further on that Subject: tho' we are fully con- " vinced that the foregoing Confeſſion, with true Obedience, ſuffices for Salvation; " yet we believe that the Son of God, whom St. *John* calls the *Word* or Speech, " did not begin to exiſt when born of the Bleſſed Virgin *Mary:* But that being the " *Splendor of the Glory of God* his Father, and the *imprinted Image of his Perſon*, he " has been in God his heavenly Father before the World, this viſible World was " made.....

" We acknowledge likewiſe and profeſs, that Jeſus Chriſt our Lord, the Son of " the living God, has been given unto us..... as our great Prophet, as our chief " and eternal ſacrificing Prieſt, and as our Heavenly King." The 34th Article teaches, that Chriſt alone is to be heard, being our only Lawgiver, and that no Submiſſion is due to Councils, Synods, or any Eccleſiaſtical Aſſembly. The 35th ſays, that true Chriſtianity, and the whole Doctrine of Chriſt, is contained in ſhort in the 5th, 6th, and 7th Chapters of St. *Matthew*, and in the 6th of St. *Luke*. Theſe Chapters are an Abſtract of the Morality of Chriſt, and the Faith which is due to the Precepts of Chriſt, who has no other Dignity beſtowed upon him in this Abridgment of *Mennoniſm*, except that of the great *Prophet*. The 36th and 37th are only a Confirmation of the 35th, enforcing the Neceſſity of a Holy Life, and conformable to this Morality. The 38th is againſt Swearing. The 39th againſt Revenge of any Kind, againſt War, *&c.* The 40th and 41ſt approve and order Obedience to be paid to Princes and Magiſtrates, but declares that the ſafeſt is *not to accept of any Political Office*. The 42d is an Abſtract of *Eraſmus*'s Rules concerning a Chriſtian Life; which, after the Example of that great Man, is brought to ſuch a Simplicity, which makes the Faithful true Followers of Chriſt, and Obſervers of his divine Precepts: But the *Mennonites*, like moſt Chriſtians, admire thoſe Laws only in Theory. The 43d and following, to the 47th, repeat and enforce what had been ſaid before of the Morality of the Goſpel. The 52d and 53d are about Baptiſm, forbid its being adminiſtered to Infants: Thoſe which follow are concerning Communion. The 57th ſpeaks of *Waſhing of the Feet, which Ceremony ſome Chriſtians*, meaning the *Mennonites, have added to the other two* Baptiſm and Communion. " We " believe, ſays the Author, that this Cuſtom relates to the mutual Duties of Humi- " lity and good Offices which Chriſtians owe one to the other, rather than to become " a Church Ceremony." The Articles 59, 60, 61, 62, explain the Diſtinction between the viſible and inviſible Church; that is, the Faithful diſperſed, *in what Part ſoever of the World, and under what Denomination ſoever they may appear to Men,*

and yet remain unknown. The 63d teaches, that no Church whatever *is to be deemed the true viſible Church of Chriſt, ſo as to exclude others, and that the Work of Reformation cannot be looked upon as infallible, or undertaken or performed by the Authority of God, and of his Son our Lord Jeſus Chriſt,* &c. The 64th declares, *That the Rulers, Miniſters, and Deacons of Brotherly Meetings are not to be conſidered, as if they had any divine Right or ſpecial Authority above the reſt of the Brethren..... and that they are not to be hearkned to as if they were the infallible Ambaſſadors of Chriſt, nor obeyed as if God always ſpoke to and exhorted the Faithful by them: This Office, ſays the ſame Author, has been given only to the Apoſtles.....* from whence he draws this Concluſion in the 65th Article, That Excommunication (or to uſe his own Words, *The Power of giving the Rebellious to Satan,* &c.) " did belong heretofore to the " Apoſtles, but that now it is of no Uſe in divided Chriſtian Societies.... and it " is not lawful to go beyond Remonſtrances, and fraternal Exhortations..... which " if they are not followed by the Converſion of the Brother or Siſter corrupted in " their Faith or Morals, they ought to be told from the whole Aſſembly, that Com- " munion and Chriſtian Brotherhood cannot be kept with them, and that a Se- " paration becomes neceſſary till they are intirely converted..... They ought even " to be ſhunned as to any ſpiritual Converſation in order to ſhame them..... But " this muſt be done diſcreetly, and in a Manner not contrary to Chriſtian Charity."

The Articles 66th and following to the 78th, are about Chriſt; he is owned to be a true Saviour, *a Heavenly Sacrificer and Mediator,* who has offered himſelf as a Victim for our Sins, *&c.* who died for all Men, and who, beſides the Dignity *of Prophet and High Prieſt,* with which he is inveſted, is likewiſe poſſeſſed of Regal Power, that is *of the Divine Power which has been given him by his Father.* The ſaid Articles treat likewiſe of Juſtification.

The 79th, 80th, 81ſt and 82d, treat of the Diſtinction betwixt good and bad Angels; and they do not ſwerve in that Point from the common Notions, *viz.* " that thoſe Spirits..... are ſent and made to ſerve the Faithful..... that the " Scripture makes mention of them under various Denominations and Degrees of " Dignity....., that the bad Angels, Devils, or ſpiritual Powers of Wickedneſs " dwell in the Air..... Chriſt is the chief Lord and Maſter of both; for, ſay " they, as if Scripture Words were always to be underſtood literally, God has " given to Chriſt a Sovereign Power over Mankind; the Father judges none *at pre-* " *ſent*....., but has given all Judgment to the Son." If an *Indian,* whoſe Words we are apt to take literally, thought fit to explain our Sayings in the ſame Senſe, he certainly would imagine, that we ſpake of a King, who having ſet his own Son upon the Throne, lets him govern as he pleaſes, without intermeddling in any Affair.

The 83d to the 90th, treats of the ſending of the Holy Ghoſt into Men; and of his Operations on the Faithful: Thoſe Graces are divided into *glorious Gifts,* ſuch as the Holy Ghoſt had granted to the Apoſtles on the Day of Pentecoſt, and into *Gifts of Sanctification,* which are the common and univerſal Operations of Grace. Several other Graces are mentioned betwixt theſe two, *which are communicated after a perfect renouncing ourſelves, and are next in order to the glorious Gifts.* The Deſcription of theſe Gifts is ſomewhat obſcure and myſtical. We ſhall ſet it down in the Author's Words: " They conſiſt, ſays he, in the ſenſible Experience of a raviſhing " Love, of a ſweet overflowing of Joy, of a profound Peace, of an inward quiet " Repoſe; that is, which reſides in the Heart or Minds of Man; and this Grace

" is *called ſenſible* with good Reaſon, not being given properly in this Life to any " but the particular Friends of God, and being wholly hid to the Eyes of the " World..... it is chiefly beſtowed on thoſe who have entirely renounced themſelves, " and ſtill oftner when they ſuffer for Juſtice's ſake...[p]. Had he only ſaid plainly, that the Holy Ghoſt acts with ſo much Strength on the Hearts of the Faithful, that he weans him from all worldly Affections; from whence it follows, that his only Employment is to love God; that being thus looſened from the World, and wholly reſigned to the Will of God, the Faithful became perfectly eaſy and quiet, rejoiced in the Practice of Virtue, and underwent with Chearfulneſs the moſt ſevere Trials in the World, he might have been underſtood; but ſuch a Style would not have ſuited the ſublime Notions of Bigots, who delight in dark and extraordinary Expreſſions like ſpiritual Quacks, whoſe only Aim is to puzzle and cheat the Ignorant.

THE Articles 91ſt to the 97th ſpeak of divine Providence, and of the Reign of Chriſt, who preſerves the Faithful from the Power and alluring Charms of the World; gives them Strength to withſtand all the Endeavours of Men, to bear their Perſecutions, and overcome their own Paſſions; Chriſt, ſays this *Mennonite* Writer, delivers his ſpiritual Subjects from Satan and other evil Spirits, *&c.*

THE 98th and 99th Articles are about both the juſt Men and the wicked, their riſing from Death to Life: the 100th about the laſt Judgment: the 101ſt ſpeaks of various Degrees of Puniſhments, but does not mention any Difference in the Rewards; the two laſt contain further Proofs of the Doctrine of Life everlaſting, and of the compleat Happineſs enjoyed by thoſe who have lived upon Earth in a State of Shame and Contempt upon account of their Love for Religion and Virtue.

HAVING given an Abſtract of theſe Profeſſions of Faith, we muſt further inform our Readers, that in 1710[q] the *Anabaptiſts* or *Mennonites* of the Canton of *Bern* in *Switzerland*, gave to the Magiſtrates of *Amſterdam* a Declaration, in which " 1. They own that the civil and temporal Power of the Magiſtrates, *&c.* is ſettled " and ordained by God, and add that Subjects muſt pray for them, obey them, and " pay what is due to them, *&c.*

" 2. That it was not lawful for them to ſwear or take any Oaths, but only, ac- " cording to the Letter of the Goſpel Precept, to anſwer *Yea* and *Nay*, by which " Words they thought themſelves as ſtrictly bound as by the moſt ſolemn Oath.

" 3. THAT they were willing[r] to pay to the Magiſtrates for their Protection, what- " ever Sum or Sums they ſhould be able to pay, according to their Abilities, and to " ſupply their not being able to go to War (which their Religion forbad) they ſhould " be ready to build Fortifications, *&c.* whenever Neceſſity required it." They deſired that the foregoing Declaration might be regiſtered; and as they do not mention any Article of Faith, we are well grounded in believing that they did not differ from the Opinions of the other *Mennonite Brethren.*

THE *German* Anabaptiſts of *Alſatia*, in 1660, ſubſcribed, with great Solemnity, to the Profeſſion of Faith drawn up in 1632 at *Dordrecht* by the Brethren of *Flanders (Vlaminghen)*. The *Mennonites* of *Pruſſia*[s] agree likewiſe with thoſe of *Holland* within a few trifling Particulars. Their Profeſſion of Faith contains eighteen Ar-

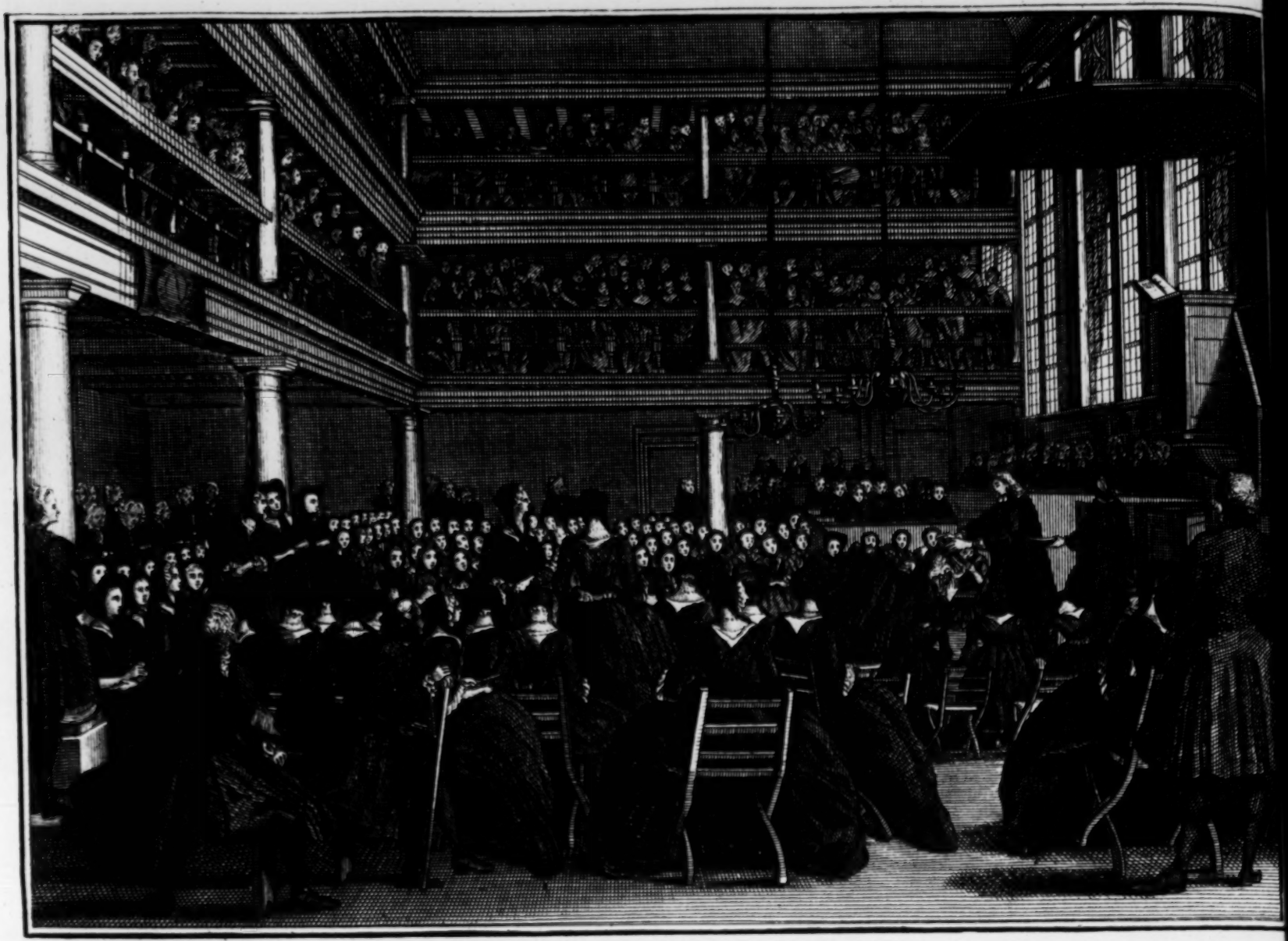
[p] See in *Pere Simon (St. Jore)* tome II. ch. 20. of his *Biblioth. Critic.* above, a Prayer drawn up by Cardinal *Berulle*, worded in much the ſame Style.

[q] *Hiſt. Mennon.* p. 278 and following.

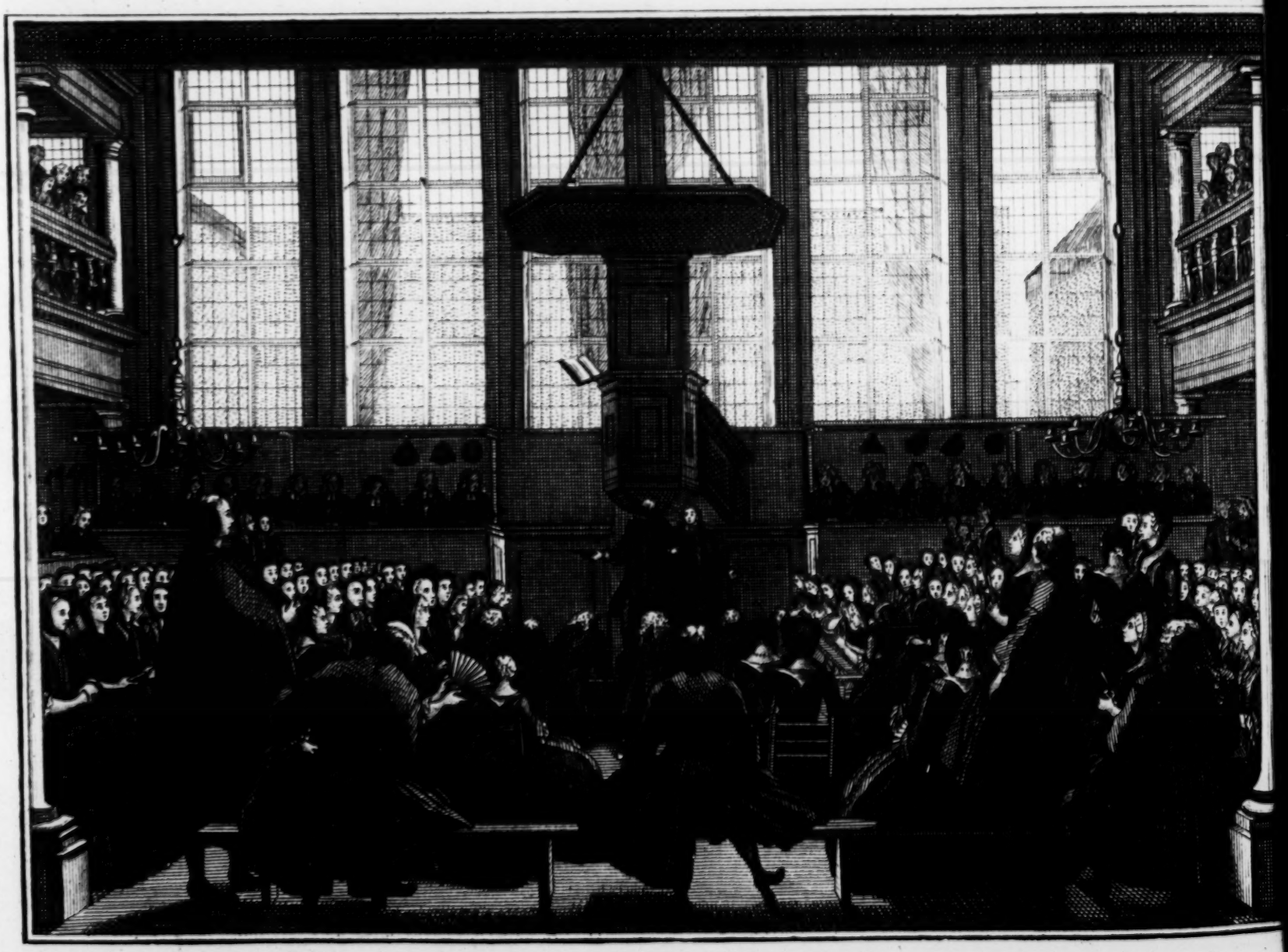
[r] *Quod paratiſunt ad tribuendam pecuniam .... pro protectione .... & loco armorum uſus quantum poſſunt extruere fortificationes.*

[s] In the Title of their Confeſſion, *p.* 281. *Hiſt. Mennon.* they are named *Claricks, Clarici.*

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Le BAPTEME *des* MENNONITES.



La BENEDICTION *qui suit le* BAPTEME.

ticles, the moſt remarkable of which are the 2d, owning Chriſt to be the Son of God, and himſelf God: and in the 4th they declare, that they acknowledge *only one eternal God, not three Gods*; one Godhead, or as the *Latin* Word is, one *Deity*. The 9th eſtabliſhes the ſpiritual Eating, the Body and Blood of Chriſt [t]. The 10th approves the Waſhing of the Feet, ſo far that thoſe *Mennonites* of *Pruſſia* ſeem to place it in the ſame Rank as the Sacraments (Baptiſm and Communion) maintaining that this Ceremony in which [u] the Greater humbles himſelf towards the Leſſer is grounded on the Example of Chriſt, and is helpful to the Faithful, in order to obtain Life everlaſting. This Cuſtom is chiefly kept up towards thoſe who are ſent as Deputies for Eccleſiaſtical Affairs: When ſuch a one comes into the Houſe of a Brother, firſt he receives *the Holy Kiſs*, or *Kiſs of Peace*, then his Feet are waſhed in a Spirit of Charity and Humility: By the 12th Article Sinners and Hereticks are to be excommunicated; for, ſay they, ſuch Criminals ought to be puniſhed [x] and thruſt out, *in the Strength* and Power of the Word of God, as being ſelf-judged and ſelf-condemned by their evil Works: To this the 13th Article adds, that according to the Precept of Chriſt, we muſt ſeparate ourſelves from a *Perverſe Brother*, neither eat nor drink with him, nor keep him Company, nor receive him into our Houſe, nor give him the Holy Kiſs, or bow to him; out of a holy Intention and Deſire to excite him to a ſaving Repentance; which ſuch a Reprobation and Separation from all civil Society is, they think, moſt likely to bring him to. Such a ſevere Excommunication may produce exterior Regularity, and an appearing Converſion: but at the ſame time it is calculated to make Hypocrites rather than true Faithful. The Articles about civil Power, Swearing, Infant-Baptiſm, and the laſt Judgment, are conformable to the Tenets of other *Mennonites*.

THE *Hamburghers* of that Sect uſe the ſame Profeſſion of Faith, as thoſe who ſeveral Years ſince ſeparated themſelves from the *Flemiſh* [y] *Mennonites*. We ſhall now conclude this ſhort Diſſertation by introducing an Account of their Religious Cuſtoms and Ceremonies in the Adminiſtration of Baptiſm and the Euchariſt [z]. Baptiſm is given after the Sermon: thoſe who are to receive it go to the Miniſter [a] (or Doctor) who comes down from the Pulpit to perform that Function. He aſks them whether they are willing to be baptiſed; they anſwer by an Inclination, or bending their Body, which is looked upon as equivalent to their ſaying *Yes*. They kneel, and the Miniſter in the ſame Poſture likewiſe ſays his Prayers; which being ended, the Reader, or Chanter of the Aſſembly, comes with a Baſon full of Water, and follows the Miniſter, who goes to each of the *Neophyts* ſtill kneeling; and pouring ſome Water on the Head of each of them ſays, *N. N. I baptize you with Water, May our Lord Jeſus Chriſt baptize you with (or by) his Spirit:* When they have been all baptiſed, the ſame Miniſter raiſes them one by one, and having in a Chriſtian manner made them a Compliment on their being admitted into the Society of the Faithful, gives them [b] the Kiſs of Peace.

[t] The *Latin* Word is literally, *partaking of the Body and Blood of Chriſt.*

[u] *Lavationem pedum exemplo & Doctrina ſua Chriſtum approbaſſe ajunt, quo maximus minimo.... obviam ire teneatur, idque propterea ut obtineat æternam ſalutem, ad quam hanc lotionem maxime neceſſariam putarunt, imo fere inſtar ſacramenti habent, &c.*

[x] *Protervos procaces & carnales peccatores, imo Hæreticos vi Verbi Divini puniendos ac expellendos judicant, &c.... ad Mandatum Chriſti neceſſe eſt ut ſubducamus nos ab omni fratre qui inordinate ambulat, nec cum eo comedamus aut bibamus, &c.*

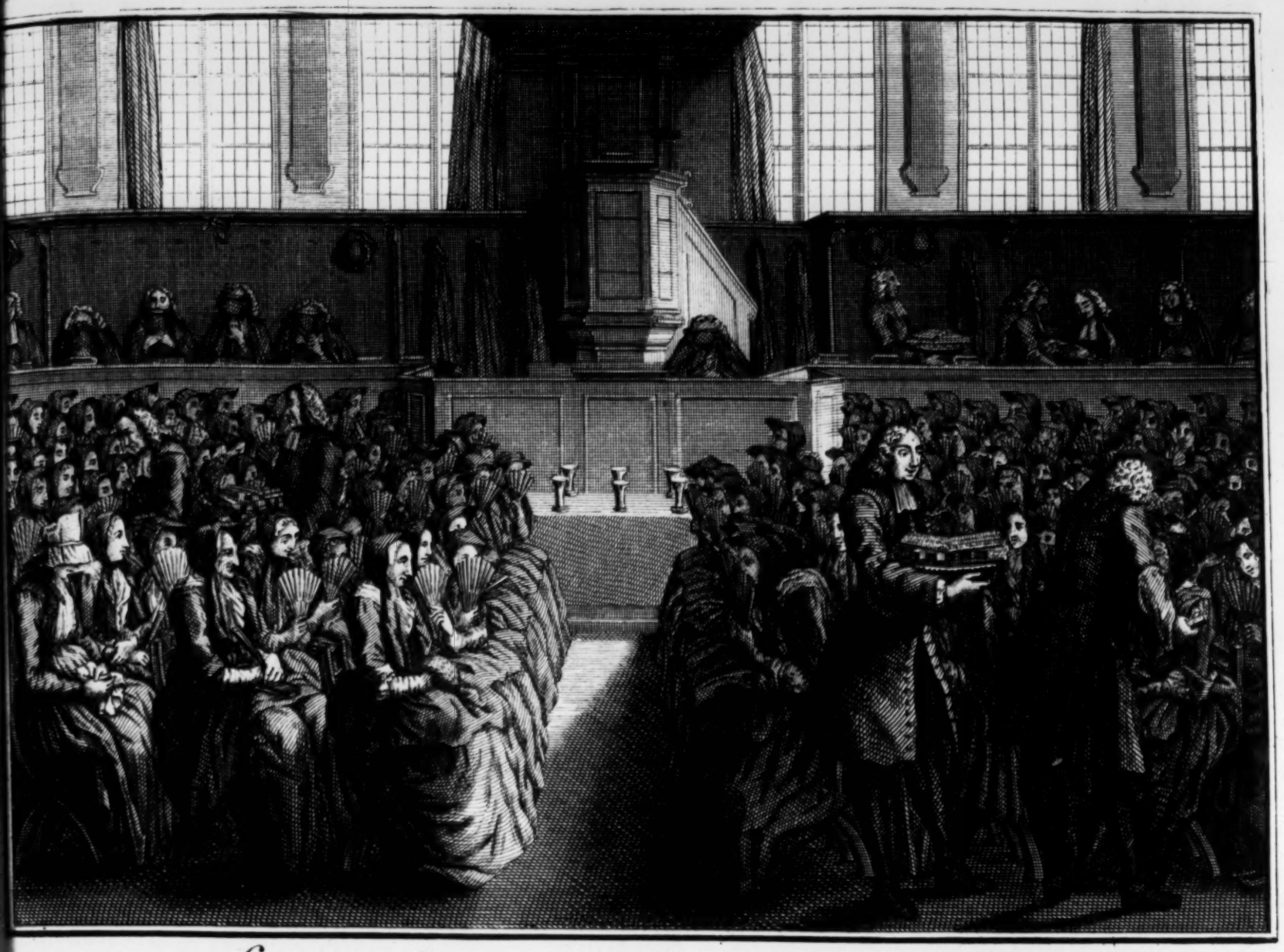
[y] See above.

[z] The Prints, ſet in this Place, repreſent thoſe Ceremonies.

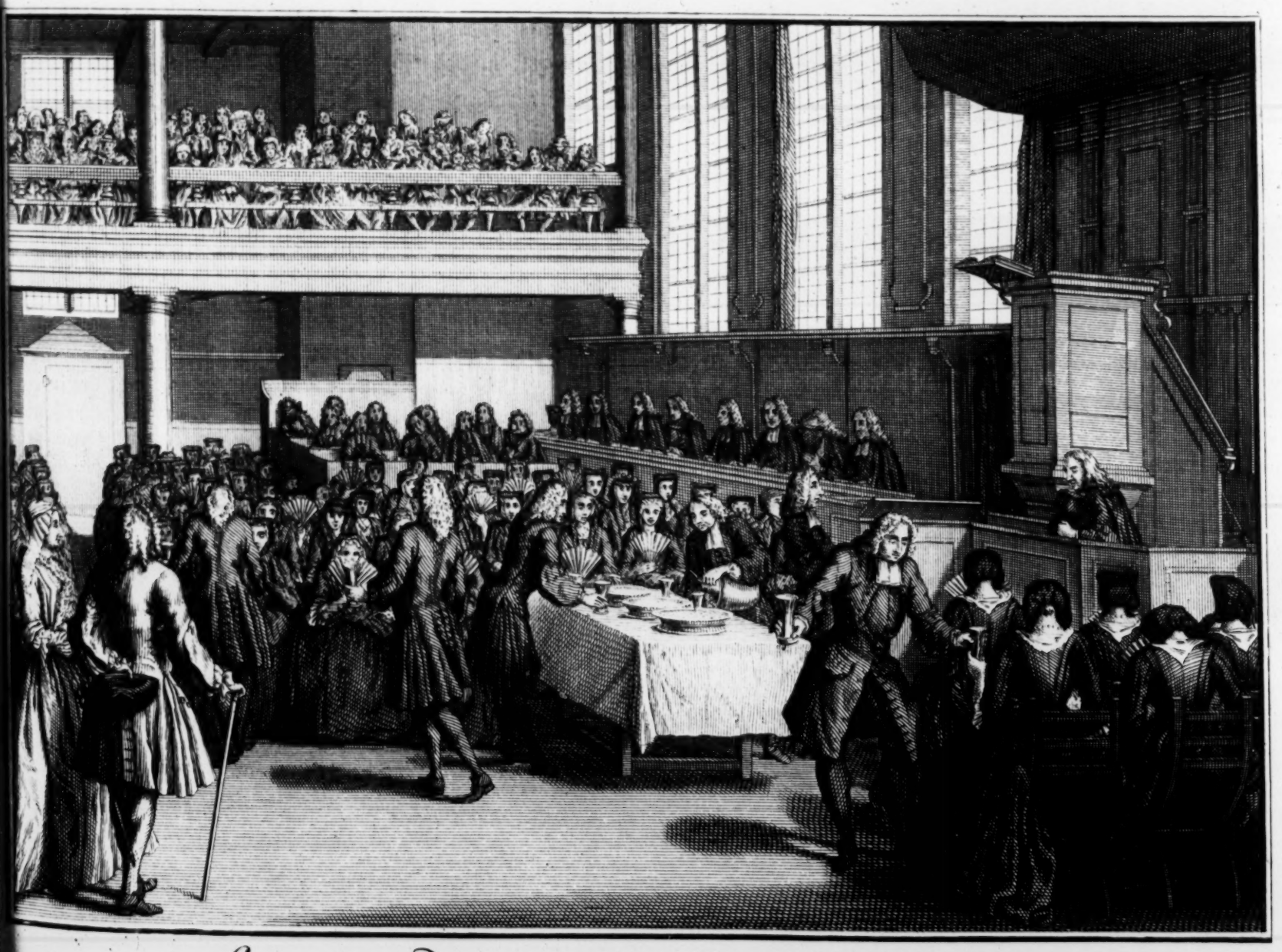
[a] The *Dutch* Word ſignifies literally a Doctor or Maſter.

[b] This Ceremony is now laid aſide, becauſe the Strangers, whom Curioſity brought to ſee the Baptiſm of the *Mennonites*, either turned it into Ridicule, or contemned, and were even ſcandaliſed at it.

THE Communion is likewiſe adminiſter'd after the Sermon: The Miniſter takes out of three Baſkets, which are upon the Communion-Table, ſome Bread, which he breaks, and gives firſt to his Collegues, ſaying theſe Words, *Do this in Memory of our Lord Jeſus Chriſt.* Then two other Miniſters joined themſelves with him, and all three followed by three Deacons, each of whom holds a Baſket, go through all the Ranks to give the Communion to every Faithful preſent; after which, the Miniſter who has preached that Day goes alone to the Communion-Table, the other two Miniſters and the three Deacons retiring. The Miniſter ſtanding before the Table enquires aloud if every one has received the Communion-Bread; if any Faithful has not, he riſes up and makes a Sign, and the Miniſter comes back and gives it to him: No Body eats the Bread when they receive it, but all ſtay till the Miniſter is gone back to the Table; where, after a ſhort Prayer, he eats it, and invites the Aſſembly to partake with him of the Communion, which they perform; but till that Moment they either hold the Bread in their Hands, or fold it up in a Handkerchief, or put it in their Pockets. The Wine is diſtributed to the ſame Faithful after it has been bleſſed or conſecrated by the Miniſter, who firſt receives it with his Collegues, then the Deacons carry it about to every one in the Aſſembly. Like all other Proteſtants, they end this act of Religion by a Prayer, and ſinging a Pſalm.



La CENE *des* ANABAPTISTES *premiere figure.*



La CENE *dec* ANABAPTISTES *seconde figure*

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A DISSERTATION
On the ADAMITES.

THE Exiſtence of *Adamites* is not to be queſtioned: Such Men have been in former Ages, and ſome are ſtill in Being. If by the Word *Adamites* we mean People, who, out of a Principle of Religion, or to do Penance, have caſt off their Cloaths, and gone naked without any Fear of offending either their own Modeſty, or that of others; *Paganiſm*, both antient and modern, and even *Chriſtianity*, furniſh us with ſeveral Examples of a religious Nakedneſs. The *Romans* had their *Lupercalia* or Feaſts in Honour of *Pan*, in which Solemnities they went about the Streets ſtark naked. *Auguſtus* put ſome Stop to this Diſorder, and in his Time, thoſe Devotees were obliged to wear Breeches or Drawers: The ſame Nakedneſs was practiſed amongſt the *Greeks*, both in ſome of their Feſtivals, and in the *Olympick* Games; in which, according [a] to a *Greek* Epigram, a *Lacedemonian* was the firſt who took it into his Head to fight naked, and to be crowned in that Condition. As to the modern *Heatheniſm*, the *Faquirs* and *Indian Penitents* live naked and expoſed to the Inclemency of the Air, or burning Heat of the Sun, from a Motive of Penance and Auſterity. Even amongſt Chriſtians, ſeveral *Anchorets* and *Monks* of *Paleſtine* have done the ſame: 'Tis even related, that, to ſhew how far they had maſtered the moſt unruly of all human Paſſions, they went with Women into the publick Baths [b]: Sure both were equally chaſte, or paid but little Regard to the Judgments of the World, if they could thus expoſe themſelves, and brave the Temptation, without any dangerous Conſequences.

If by *Adamites* we mean profeſſed Votaries to carnal Pleaſures; a Set of People, who, inſtead of indeavouring to overcome their Paſſions, uſe on the contrary all the Means and moſt refined Methods to raiſe and keep them up; amongſt which this Nakedneſs is reckoned, as may be ſeen in *Propertius* [c] and his Commentators: Even in this Caſe (ſo widely different from the pretended Inſenſibility of the *Stoicks*, or the *Monks* of *Paleſtine*) 'tis to be feared, no one can ſay that there have not been, are not, or will never be ſuch *Adamites*. But thoſe of whom we now give an Account, are ſuppoſed to have heretofore formed a Sect, often renewed under various Denominations: They act upon Principle, and pretend to give ſome Reaſons to juſtify this Practice; they even draw their Reaſons from the Chriſtian Revelation: Though true Chriſtians have always deſervedly looked upon them as fanatic and dangerous Notions. This is all that can be alledged in Vindication of what *Bayle* [d] has ſaid, to ſhew why Chriſtians were, as he pretends, oftner guilty of that Abſurdity of going naked: " Becauſe, ſays he, the *Pagans* were entirely ignorant of a Truth, *which may have been abuſed* by Chriſtians under the Goſpel-Diſpenſation: To wit, that *Chriſt*, the ſecond *Adam*, came to repair the Evil which

[a] See a Citation in *Cælius Rhodig* lib. 13. *Lect. Antiq.*

[b] This is an unlikely Story, but an Over-Credulity is to be met with in all Ages. The Diſſertation on *the antient Adamites*, tom. xxi. of *Biblioth. German.* furniſhes us with many Examples of it.

[c] See *Propert.* Eleg. xii. of the ſecond Book: See likewiſe his Commentator *Brockhuſius*, who cites ſeveral antient Poets, and two Verſes of the Emperor *Gallienus*.

[d] In the Article *Turlupins*. Mr. *de Beauſobre*, in his Diſſertation on the ſame Subject, attacks *Bayle* very warmly: But he does not ſet his Proofs in the ſtrongeſt Light; and certainly all thoſe who have wrote in Favour of the *Adamites* alledge the ſame Reaſons which *Bayle* does: However this did not ſuit with *Beauſobre*'s Aim, which was to prove that *Adamiſm* is a down right fabulous Invention.

" the firſt *Adam* had brought into the World: From this Principle (ſays *Bayle)* " ſome Fanatic has drawn this Concluſion, that whoever is Partaker of the Law " of Grace, is perfectly reinſtated in the Innocency of *Adam* and *Eve*, &c."

'Tis highly improbable, and next to an Impoſſibility, that any Sect ſhould have been really made up of *Adamites*: But we cannot deny that ſome Sectaries may have been ſo fooliſh, as to underſtand in a wrong Senſe, the Regeneration of Man by the Law of Grace, and the Reparation of the bodily Senſations in the Regenerate: Such a Denial could only be the Conſequence of a raſh miſtruſting all antient and modern Authors, who have mentioned this Sort of Fanaticks. However, the moſt remarkable Particulars related of them are as follow.

Some *Adamites*, or *Adamians* pretended to imitate the State of Innocency and Nakedneſs of our firſt Parents, and to live as chaſtly as they did in Paradiſe. *Prodicus*, who lived in the Beginning of the ſecond Age, is ſuppoſed to be the Founder of that Sect, of which the Antients have tranſmitted to us various Accounts. Some tell us, that in order to perform their Devotions they put off all their Cloaths in the Room where they held their Aſſembly; then placed themſelves indifferently, without any Diſtinction of Age, Sex, Quality, Eccleſiaſticks and Laity, Men and Women, Boys and Girls: Yet without committing any immodeſt Actions; that in that State of pretended Innocency, they were ſo much Maſters of their Paſſions, as to be no more moved, than at the Sight of ſo many Marble-Statues: That if any of thoſe *Adamites* committed any Fault, or gave Way to ſenſual Pleaſures he was turned out of the Aſſembly, as having eaten, or attempted to eat the forbidden Fruit. That, in a Word, they were ſo averſe from Incontinency, that they even abſtained from Matrimony, as from a Crime; the Allurements of which had coſt *Adam* and *Eve* the Loſs of their Innocency, and never would have taſted, had it not been brought about by the wily Craftineſs and Sollicitations of the Devil. This Notion, which the *Adamites* entertained about Marriage, makes it not unlikely, that they looked upon the Hiſtory of *Adam*'s Temptation, as an Allegory, by which *Moſes* has concealed the Shame of the firſt Sin, and of its fatal Conſequences [e]. If we examine narrowly the State of Man, before and after the great Revolution which Nature produces at a certain Age, it might probably be lawful to determine, which is the forbidden Tree mentioned by *Moſes*: But Silence is much preferable to ſuch inſignificant and uſeleſs Inquiries and Gueſſes [f].

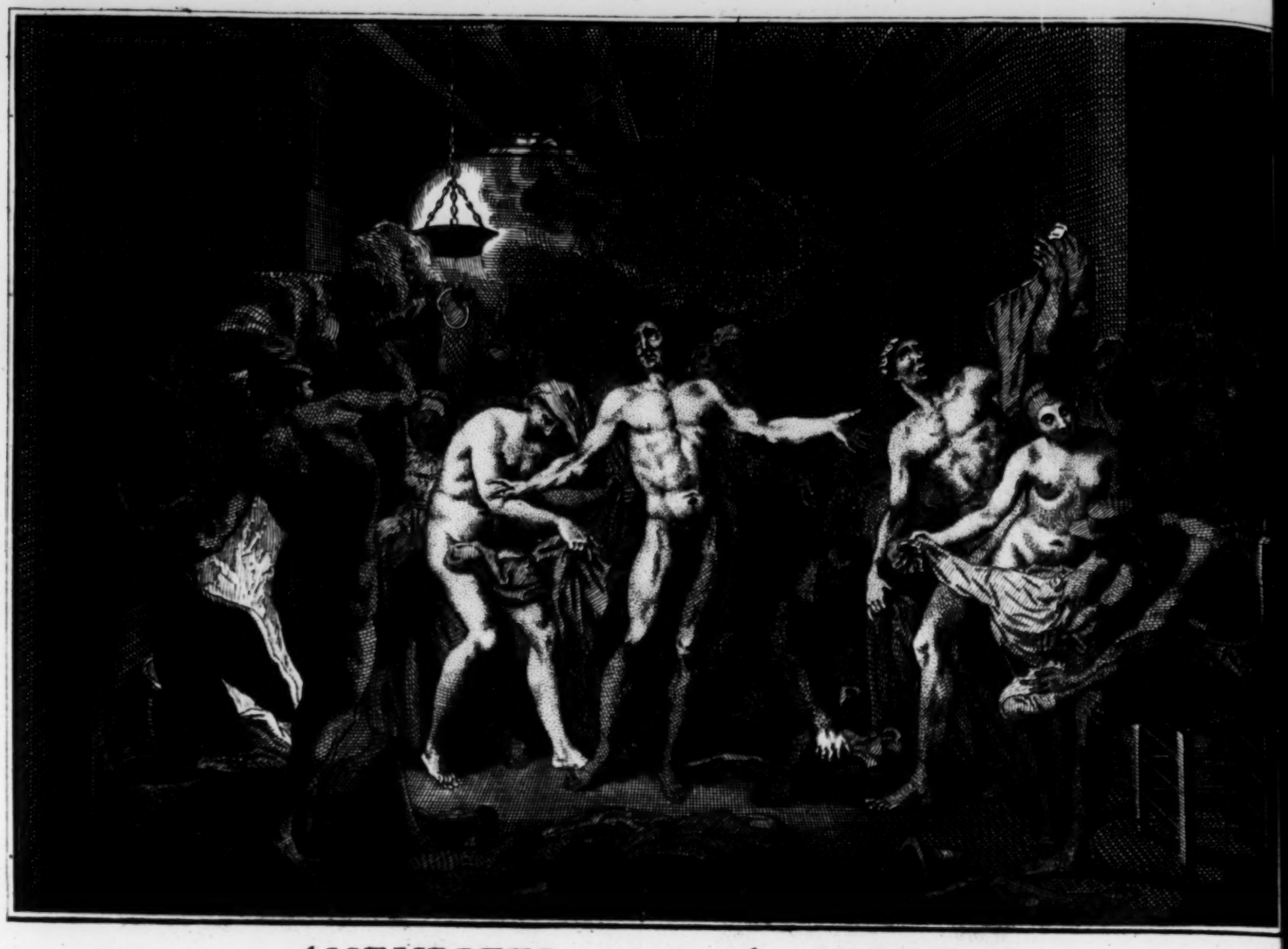
Some others amongſt the Ancients, either leſs charitable towards theſe Fanaticks, or being determined by ſtronger Motives to find them guilty, accuſed the *Adamites* of actually committing the moſt ſhameful Abominations, of *eating carnally* without any Senſe of Modeſty, the forbidden Fruit, and with a *cynical* Impudence. They are moreover reproached, with maintaining that the four Elements were God; con-

[e] We have an Account of ſome *Abelians*, or *Abelites* in the Dioceſe of St. *Auguſtin* in *Africa*, who though married, and approving Matrimony, yet were continent, and only adopted the Children of others: what Folly will not Men commit! To be ſure it was no ſmall Trial to withſtand Temptations, and yet live in the immediate Occaſion of yielding to them. Some Ages of Chriſtianity furniſh us with ſeveral Examples of People who were married, and agreed to remain in the State of Virginity. As to the *Abelites*, their Practice was grounded on a *Jewiſh* Fable; that after the Murder of *Abel*, *Adam* lived one Hundred and thirty Years with *Eve*, without cohabiting with her. From whence they were called *Abelites*.

[f] *Beverland* has wrote a Diſſertation in elegant *Latin*, intitled *Peccatum Originale*, &c. He has been ſince copied by a *Frenchman*, who publiſhed in that Language a ſmall Treatiſe, under the Name of *The State of Man, in Original Sin*; in which he is ſo wicked, as to make an Apology even for the Devil. We muſt not omit here the fooliſh Conceit of *Antoinette Bourignon*, " Men, ſays ſhe, think they were " created as they now are ..... but Sin has deſtroyed the Work of God .... They are become Monſters " .... unable to produce, by themſelves, others like them, as Trees and Plants do .... God created the " Woman, by taking from *Adam* that inward Part which contained the Eggs, from which Men ſpring, " and with which *Adam*, by himſelf, might have had Children ....". See more of this Subject in the Diſſertation on the *Pietiſts*.

demning

BRITISH MUSEUM
11 FEB 69



ASSEMBLEES nocturnes des ADAMITES



ADAMITES d' AMSTERDAM

demning Prayer; denying the Neceſſity of owning the Belief of *Chriſt*. Yet ſome Fathers aſſure us, in expreſs Terms, that the *Adamites* [g] prayed: But we muſt leave theſe ancient *Adamites*, and give an Account of thoſe of a later Date. *Tandeme*, or *Tanchelm*, an Heretick of the twelfth Century, is one of thoſe who are charged with renewing the *cynical* Opinions of the antient *Adamites*. But, after all, this amounted to no more, than that he, being a profligate Debauchee, and the Ring-leader of a Party, might endeavour to ſkreen his Crimes under ſome religious Pretence: There are ſome in all Religions who act as if Lewdneſs was the firſt Article of their Belief. *Tandeme* carried with him ſeveral Women; he was guilty of committing with them an infinite Number of Crimes; But, as *Bayle* obſerves [h], neither he, nor the ancient *Adamites* obliged their Diſciples to go about ſtark naked: Whereas, the modern *Adamites* were not to wear any Cloaths, but out of a religious Principle, appeared, in the open Streets, in the plain State of Nature. In that Condition the *Adamites* ſhewed themſelves amongſt the *Anabaptiſts* of the Low Countries, about the Middle of the ſixteenth Age [i].

Then, and not before, did this Sect begin: *Bayle* gives an Account of them, their Founder's Name was [k] *Picard:* They *increaſed and multiplied* as others do, but without any formal Marriage; and were ſo much at Liberty in that Particular, that it was allowed them to change the Object, as often as their Deſires or Inclinations prompted them. No other Ceremony was required, but to bring to their Chief the Woman whom they coveted, ſaying theſe Words, *My Spirit is heated for this Woman*, to which he anſwered, *Go, increaſe and multiply*. Thoſe Fanaticks called all other Men Slaves; and it would not be eaſily gueſſed, in what Senſe they uſed that Expreſſion, if ſome of their Women, being taken Priſoners, had not boldly declared, that *Breeches took from Men their Liberty*. Some Women may think ſo to this Day; and like the grand Maxim of the Art of War, *that true Warriors ought always to be ready*. But we muſt not joke at the Expence of thoſe poor Wretches, who braved Death with Joy and Conſtancy; for ſuch Actions, in which Madneſs, Seduction, and wrong Conſequences, drawn from religious Principles, might have a greater Share than lewd Inclinations.

The Author of the [l] Diſſertation on *the Adamites of Bohemia*, ſeems to call in queſtion, what we have ſaid of the Women of that Sect; and brings plauſible Reaſons to ſupport his Opinion; but we cannot enter into his Sentiments, that ſuch Madneſs is not poſſible. There have been many ſuch in the World, highly extoll'd as heroick Acts of Religion: Do not we read, in ancient Hiſtory, that the Heathen Prieſts perſuaded ſome Men, that if they ran head-long into Precipices and certain Deſtruction, it would ſave their Country? The Cuſtom of ſome *Indian* Women, to burn themſelves with their Huſbands, in the ſame funeral Pile, is ſcarce abſolutely left off in ſome Places; yet this inhuman Ceremony had the Sanction of their Prieſts, who ſupported it upon extravagant Notions of Virtue and Religion. The Principles in which we are brought up, are often the Occaſion of the Difficulty we find, in reconciling ſome Things with Truth: Study, and knowing the World, make ſuch Impreſſions on our Minds, as either increaſe or diminiſh Incredulity: And as we

[g] *Bayle*, in the Article *Adamites*, cites a Paſſage of St. *Clement* of *Alexandria*, and another of St. *Auguſtin*, point blank contradictory one to the other.

[h] See *Bayle* in the Article *Picards*.

[i] At *Amſterdam*, and in other Places. The Prints here repreſent them.

[k] *Beauſobre* ſays, theſe are the Words of *Ænæas Sylvius*, are a certain *Picard*, whoſe Name was *John*.

[l] Tom. 4. " Is it probable, ſays he, that Women in their Senſes, and who had Courage enough " to undergo..... the Puniſhment of being burnt to Death, ſhould be ſo abandoned, and impudent, as " openly to maintain ſuch Opinions? *&c*".

labour under many Uncertainties, we often judge of Times paſt, by our own, of what happened before us, by what we daily ſee, and are apt to cenſure and reject what is out of our Sphere, and beyond the Reach of our Underſtanding. Mr. *Beauſobre*'s Diſſertation on the *Adamites* [m] is full of Erudition and ſolid Reaſoning; but he ſeems too much bent to turn into Ridicule, and look upon as fabulous, whatever Hiſtorians have wrote concerning the *Adamites*; though we are willing to own, at the ſame Time, that Hatred and Calumny have not been wanting, to amplify the Story. This is but too common in all Ages and Parties: But there is ſomething true in the Main; and all we can allow Mr. *de B*.... is, that the Orthodox have given a *malicious Turn* to the Facts, to render more odious, all thoſe, who either diſapproved of the Doctrine received in the Church, or inveighed againſt the corrupt Lives of the Clergy. No Doubt they were glad to find Fools, Fanaticks and Debauchees, whom they might rank amongſt Hereticks, whom they thought it the Intereſt of the Church that the Orthodox ſhould deteſt.

The *Flagellants* [n] might, with ſome ſhew of Reaſon, be reckoned amongſt the *Adamites*. In the publick Proceſſions, in which they whipp'd themſelves out of Devotion, [o] the Rule was to have only the Shoulders bare, but ſome were of Opinion it would be more pleaſing to God, and give more Edification, if they were above half naked, when they performed this Exerciſe. If Fanaticiſm is to be compared with Fanaticiſm, the religious Flagellations of the Chriſtians, will not appear much inferior to thoſe amongſt the Heathens.

An Author, whom we often cited in the foregoing Diſſertation, informs us upon the Credit of a Compiler of Heretical Catalogues, that, in 1581, ſome *Adamites* were diſcovered in *Holland*; thoſe who deſired to be initiated into this pretended Sect, walked quite naked in the middle of the Aſſembly, (probably naked likewiſe) if in that Condition they had no Temptation, or did not outwardly ſhew any of thoſe evident Signs, without which no one can know ſuch Thoughts, they were admitted into the Society of *Brethren Adamites*. The Words of the Author are cited [p] at the Bottom of this Page; but thoſe who informed him, miſtook probably for a religious Sect, ſome wicked Society of *Profligate Debauchees*; ſuch as have been found in *Holland*, and other Places; and, 'tis to be feared, will ſubſiſt to the End of the World.

We ſhall conclude this ſhort Diſſertation, with the Account which *Thevenot* gives us of the *Houames* [q]. "They are, ſays he, *Arabian* Vagrants, live like them in "Tents: They have a very remarkable Cuſtom, peculiar to themſelves, every "Night they perform their Ceremonies, and ſay their Prayers in a Tent, without "any Light, then cohabit with the firſt Perſon they meet in that dark Place, be it "Father, Mother, Siſter or Brother: This is much worſe than the Religion of the "*Adamites*: They keep themſelves very private, for if they were found out to be "*Houames*, they would infallibly be burnt."

[m] Tom. 4. and 19 of *Biblioth. German.*

[n] *Guy*, an Abbot, who lived in the eleventh Centuary, is ſaid to have invented the voluntary Flagellations which were carried to ſuch Exceſſes, as are related in the *Hiſt. of Flagell.* and other Books.

[o] The Print in this Place is drawn from an ancient Manuſcript of the Abbey of St. *Martin*, at *Tournay*.

[p] *Ott.* In the Preface of *Annal. Anabapt. In Belgio, anno* 1581. *adhuc reperiebantur (Adamitæ) recipiendi nudi per horam in Communi cœtu obambulare debebant, illique qui nullas carnis illecebras ſentiebant, recipiebantur.* Theſe pretended *Adamites* were probably ſome Remains of the fanatick *Anabaptiſts*.

[q] *Voyages* Tom. ii. p. 852. of the *Amſterdam* Edition. 1727.



Procession de fl



n des flagellans

BRITISH
11 FEB 69
MUSEUM

A DISSERTATION
On the PRE-ADAMITES.

ABOUT the Middle of the laſt Age, an obſcure Author endeavoured to frame a new Syſtem concerning the Origin of Mankind, and to prove [a] that ſome Men had exiſted before *Adam*. This is ſo peculiar a Notion, that we are under an Obligation to entertain our Readers with the Particulars of it in this *Diſſertation.*

PEYRERIUS found out, in what St. *Paul* ſays concerning the Imputation of *Adam*'s Sin, *&c* [b]. ſtrange and new Difficulties, which had not been thought of in the ſixteen Ages of Chriſtianity before him. This induced him to embrace the above-mentioned extraordinary Opinion, that ſome Men muſt have had a Being before *Adam*. We ſhall not enter into all his new Enquiries, only take Notice that he ſets out with ſaying, that the Imputation of Sin began at the Tranſgreſſion of the Law, not the Law of *Moſes*, but a more general one given before to *Adam*, which Tranſgreſſion has ſpread Death amongſt Men. This Imputation was taken away by Chriſt, who is the *ſecond Adam*. The Apoſtle ſays, that Sin *was in the World till the Law* (given to *Adam.)* This is the Origin, and, if it may be ſo called, the Queen of all other Laws; amongſt which ſome are particular, and prior to that of *Moſes*. The Ordinances, Laws and Ceremonies eſtabliſhed by that Lawgiver were not the firſt publiſhed in the World. The Jews before him *(Peyrerius* means all the Poſterity of *Adam* to *Abraham*, who is looked upon as the true Father of the Jews and Believers, according to the general Opinion) kept the Sabbath, obſerved the Diſtinction between the clean and unclean Beaſts, abſtained from ſtrangled Meat, had ſome Sacrifices, a regular Worſhip, which is meant by the Invocation of the Name of God begun by *Enos*; though, ſays this Author, God was certainly called upon before the Days of that Patriarch; who probably might make ſome Alteration in the Religious Worſhip, *Calling upon the Name of God*, ſignifying literally only *calling upon God by another Name than Adam and Seth had done*, or as he boldly ſuppoſes, *changing the Order and Manner of Calling upon God.*

CIRCUMCISION likewiſe was before *Moſes*. The Book of *Geneſis* alſo informs us, that all the Laws of his Decalogue were obſerved before his Time; and indeed how could Men live in Society without keeping theſe Laws? Can any one believe (as *Peyrerius* pretends that moſt Divines do) that they began to be in force only in *Moſes*'s Time? We might eaſily anſwer that they were natural Orders, and of ſuch evident Authority, that it is not poſſible any Man of a ſound Judgment ſhould not be ſenſible, that abſtracting from all other Motives, our own Intereſt requires they ſhould be obſerved. But we are not to give Scope to our Reaſonings; our preſent Buſineſs is to follow the Thread of this Author's Syſtem. All the above-mentioned Particulars being of an older Date than the Laws of *Moſes*, we can only attribute to

[a] The Title of this Book is *Præadamitæ ſive exercitatio ſuper verſibus*, 12, 13, 14. *Capitis quinti Epiſtolæ Divi Pauli ad Romanos: quibus inducuntur primi homines ante Adamum.* At *Amſterdam* in 1655, without the Author or Printer's Name.

[b] *Chap.* 5. *ver.* 12, 13, 14. of St. *Paul*'s Epiſtle to the *Romans.*

him the Inſtitution of ſuch Ordinances which were to be peculiar to one Nation, one ſort of Government, ceremonial Laws preſcribing ſome Cuſtoms which the Jews alone were to obſerve, and which Chriſt has abrogated. The Imputation of Sin does not fall upon all Mankind; for having diſobeyed ſuch antiquated Laws, which tho' of divine Inſtitution, were to be aboliſhed after ſome Ages. But the Law of *Adam* is not like this, it concerns all Mankind. *Adam* broke that Command, his whole Poſterity feels the direful Effects of this Violation, which in the Sight of God is become the univerſal Crime of which all Men are guilty.

THEREFORE, ſays *Peyrerius*, the State of Man under the Law begins with *Adam*; whence then are we to date the State of Nature? We ſhall ſee his Opinion about that ſhortly. The Divines, to elude the Difficulties which are propoſed againſt the common Syſtem, have invented a Propagation of Sin called original Sin, begun by the Diſobedience of *Adam*. They did not (as our Author pretends it was their Duty) ſeek a State of Nature before *Adam*, by which it is proved that Sin was committed before the pretended firſt Man was created; but not imputed till his Time. Thus the *Pre-adamitical Syſtem* ſolves the Difficulty, ſays *Peyrerius*, without offending Religion, without giving the Lye to the Scripture, or interrupting the Courſe of Grace, *&c.* Men had ſinned before *Adam*, without its being imputed, becauſe Sin was not imputed till the Law: We muſt ſtill keep in Mind that by this Law *Pyrerius* means that given to *Adam*. Moreover, the Diſtinction of the firſt *Adam* from the ſecond is made plainer. *Adam* was not the firſt Man, nor Chriſt the laſt. The Satisfaction or Atonement of the Sins of Mankind by the ſecond *Adam* has been imputed to thoſe who lived before him, and it may be ſaid, that the Imputation of the Sin of the firſt *Adam* has in the ſame manner affected thoſe who had a Being before him.

SIN and Death, according to this Syſtem, were before *Adam*, but [c] they did not live and reign over all Mankind; Sin and Death were dead, they had no Sting. This is expreſſed by St. *Paul* in theſe Words, "Until the Law Sin was in the "World, but Sin is not imputed when there is no Law," and by Conſequence Death had no Power over Mankind. But the ſame Apoſtle ſays likewiſe, "by one Man "Sin entered into the World, and Death by Sin; and ſo Death paſſed upon all Men." Theſe *Præ-Adamites*, theſe Men who are abſolutely unknown to us as well as to the Author, who introduces them upon the Stage, had not ſinned in the ſame Manner as *Adam* did. They had committed a *material Sin*, or (to ſpeak more intelligibly, if we can) a Sin inherent to and inſeparable from human Nature, Matter, Fleſh and corporal Senſations: *Adam*, on the contrary, had committed a *Formal Sin*; for ſo *Peyrerius* is pleaſed to call the Tranſgreſſion againſt the Law. But after all, to maintain this extraordinary Syſtem, and the moſt paradoxical ever invented, he is obliged to ſuppoſe that before this Law given to *Adam*, Men acted only like [d] Beaſts.

IN this Caſe one may eaſily conceive, that Sin was only *material* in them, and became *formal* afterwards by the Violation of the Law given to *Adam*. The Author goes on and ſays, that no Man ſince *Adam* has ſinned as *Adam* did; but this Queſtion is not to our preſent Purpoſe, and no ways affects the main Point of this *Præ-adamitical Syſtem*.

[c] *Nullo jure pervaſerant in omnes homines, non vivebant. Peccatum tunc temporis erat mortuum, mors erat mortua, & nullus erat ſepulchro aculeus.*

[d] *Nomen peccati à pecore &c..... homo.... vergebat in brutum, &c.*

PEYRERIUS introduces afterwards a *Præ-Adamite* making a long Speech to the *Poſt-Adamites*, if this Word can be uſed. Which is but an Explanation of what we have mentioned above concerning that Opinion, and in which he owns an innate Reaſon[d], which yet ſeems contradictory to the Note above. But the whole is an inconſiſtent Syſtem. We ſhall not tire our Readers by a longer Extract from this Diſſertation.

A TREATISE much larger followed it, under the Title of *Syſteme Theologique*, &c. *a Theological Syſtem drawn from the Hypotheſis of the Præ-Adamites.* The Author maintains his Notion of *material* or natural, and *formal* or legal Sin; and contradicts all the Divines: Material Sin is natural to Men, and to the Body of which he is compoſed. All the Evils to which Mankind is ſubject, are a Conſequence of Matter, not of *Adam*'s Sin. Men and Beaſts having the ſame organick Texture, are equally mortal. The Variety of their outward Form gives no Preference to Men, except the accidental Merit of looking up to his Creator, and the Place of his Abode[e]. Such is the Nature of Matter, ſuch are its Defects. The Soul only, which animates it in Men, raiſes them above Beaſts.

MEN, ſays the ſaid Author, were created to the Likeneſs of God, perfect, and even to a high Degree; they would have remained ſo, had not the Soul been lodged in a Body ſubject to Corruption. If any one aſks, how Matter could defile the Soul? he gives no Anſwer to that Objection; but ſays by a kind of ſecond Creation[f], Men are freed from this Corruption. This Deliverance is owing to the divine Spirit, by whoſe Strength Men acquire a truly ſupernatural Holineſs[g], and are redeemed from Death by a ſupernatural Immortality, of which they were not capable by the firſt Creation.

THE Election of the Jews is a Conſequence of the ſame Syſtem: It began at *Adam*, who is their true Father. God is alſo Father of the Jews, having eſpouſed the Judaical Church[h]. Nay, he is likewiſe their Mother[i]. The Gentiles are only adopted Children, as being[k] *Præ-Adamites.* The Scripture calls them only *Men*, or *Children of Men*, or *Fools*, or *Sinners*, ſometimes *Beaſts and unclean Animals*; whereas the Jews are ſaid to be the *Children of God*, as having been made of a more perfect[l] Nature than the other Nations which he had created.

THIS Diſtinction was very flattering in regard to the Jews, who were thus raiſed by *Peyrerius* to a ſuperior Order of Men: and at the ſame time it might have proved an ingenious Romance, had not the Author ſtrongly inſiſted upon the Truth of it. But he goes ſeriouſly about proving the Reality of the Jews being the Children of *Adam*, and the Gentiles Sons of the Earth. In order to this, he compares the firſt Chapter of *Geneſis*, where it is ſaid that God created Man by his Word[m], with the ſecond, wherein *Adam* is is introuduced as the Work of God's own Hands; again,

[d] *Quidquid Dei*, &c. *manifeſtum mihi erat lumine illo innato & rectâ ratione quæ mihi à Natura indita eſt.*
[e] So *Ovid.* l. 1. *Metam.* ſays,

Pronaque cum ſpectent animalia cætera terram,
Os homini ſublime dedit, cœlumque tueri
Juſſit & erectos ad ſidera tollere vultus.

[f] Lib. 1. Chap. VI. *Homines in lutum ſuum revolutos ..... Deus ..... recreare .... decrevit*, &c.
[g] In the ſame Book, *Chap.* 8.
[h] See Book 2. Chap. 1.
[i] *Deus Judeorum mater.*
[k] *Primæ creationis homines.* Lib. 2. Chap. VI.
[l] See the ſaid Book II. Chap. X.
[m] See in *Bayle* on *Peyrerius* many Teſtimonies of that Writer's being ſtubbornly wedded to his new-invented Syſtem.
[n] Book II. Chap. X. above-cited.

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the 47th Pſalm joined to the 49th, in which the Gentiles are expreſly called *Sons of the Earth*, appears to him as an evident Proof that there are two Species of Men. The Jews then being made of a finer Mould [o], had all the Reaſon on their Side not to be inquiſitive about the other Nations, which drew their Origin from the *Præ-Adamites*. This was not an Effect of their Pride, but a Self-conſciouſneſs of their own Dignity. They were by this ſecond Creation to live eternally, whilſt the *Præ-Adamites* and their Poſterity were doomed to Death as a natural Conſequence of the *Corruptibility* of the Matter of which they were compoſed. Moreover, the Jewiſh Genealogies are clearly traced from *Adam* their firſt Father: Whereas in the Pedigrees of the Gentiles no Order is kept, no Knowledge preſerved [p] of their Origin.

THESE are not his only Arguments drawn from Scripture; God created Man *Male* and *Female*, not one only of each, but ſeveral; how elſe could they have peopled the Earth? and if God would not deſtroy the *Canaanites* ſuddenly, leſt the wild Beaſts ſhould deſtroy the *Iſraelites*, who were in number ſix hundred thouſand, beſides Women and Children; how much more preſſing would that Danger have been, if God had created only one *Male* and one *Female*? 'Tis plain then, ſays *Peyrerius*, he created ſeveral, and their Poſterity was immenſely increaſed before *Adam* came forth from his Hands, and he gave him a Wife made like him; and this is the Reaſon why the Jews were not to take Wives from amongſt the Gentiles.

PEYRERIUS having thus diſplayed his happy Talent at Reaſoning, proceeds to other Proofs drawn from hiſtorical Facts. *Adam* it ſeems had a Governor or Tutor, a Rabbi [r] ſays his Name was *Semboſcer*; who could this be but a *Præ-Adamite*? Our Author indeed [s] does not believe Rabbinical Fables; but there are ſome Footſteps of Truth even in Fables. *Cain* having killed his Brother *Abel*, was afraid of being killed himſelf: by whom? he became a Robber and Captain of Robbers: who were they [t]? He married; yet *Adam* had then no Daughter; what Wife could he get? He built a Town; what Architects, Maſons, Carpenters and Workmen did he employ? The Anſwer to all theſe Queſtions is in one Word *Præ-Adamites*.

THE Hiſtories of the *Chaldæans*, *Ægyptians*, *Chineſe*, &c. Thirty *Dynaſties* of Kings in *Egypt* for thirty thouſand Years, beſides the Reign of the *Sun* in the ſame Country during the Space of ſix hundred thouſand ſix hundred and ſeventy-ſix Years; not to mention other Nations, are a clear Demonſtration of the Exiſtence of the *Præ-Adamites*.

THE wonderful Improvements of Arts and Sciences, of Aſtrology, Aſtronomy, of Divinity, of Witch-Craft, of which we have ſuch ancient and curious Monuments, ſhew they were arrived to ſuch a Perfection in thoſe early Days, which we conſider as the Infancy of the World, that it ſeems impoſſible [t] that the Space between *Adam* and *Moſes* could ſuffice for ſuch a ſtupendous Progreſs. Whence without entering into Particulars, which is needleſs, and would appear long and te-

[o] *Queis meliore luto finxit præcordia Titan.*

[p] *Gentilium.... ſtirps & origo prima confuſa & incognita.... quod à principio incognito & a ſæculis innumerabilibus Aborigines creati.... increſcente propagationis luxuria, qua alii ſuper alios truſi & retruſi ſunt.... ortus ſui primitias conturbaverunt.*

[q] We find in the *Menagiana* "that *Peyrerius* would have been well pleaſed if he had known that a "Rabbi had mentioned *Adam*'s Tutor." If *Menage* had read the third Chapter of the third Book of the Work from which we now extract, he would have found that *Peyrerius* knew it. And 'tis a Wonder that *Bayle* did not take Notice of this Miſtake, but probably he had not read it neither.

[r] *Quamvis parùm credam Rabbinorum fabulis, nihil tamen adeo fabuloſum eſt quod non antequam redoleat veritatem*, Chap. 3. lib. 3.

[s] See *Chap.* 4. *lib.* 3. He takes this Story of *Cain*'s Robberies from *Joſephus Ant. Jud.*

[t] See the laſt Chapter of the third Book.

dious to our Readers, it must be concluded, says *Peyrerius*, that these were *Præ-Adamites*.

If one should answer, That *Adam* was endowed with the Knowledge of all Arts and Sciences at his Creation; and had no more to do than to cultivate them, and instruct his Children in them: This appears no ways satisfactory to our Author, over fond of his own System. Accordingly he complains loudly of the Prejudice which makes the World think that *Moses*'s Books are the oldest that ever were wrote about the History of the World; he advances many bold Assertions in that Chapter [u] in favour of what Libertines object against the Authority of *Moses*'s Books. He says they are Extracts taken from Books of greater Antiquity, and that this great Lawgiver himself had given a History of the Creation of the [x] *Præ-Adamites*; but what now remains of his Works concerns only the Jewish Nation. He looks upon it as a Consequence of the same Prejudice, our looking upon as general to the whole World, what is only peculiar to one Nation. Thus, says he, the building the Ark, planting the Vine by *Noah*, was the first Work of its Kind, as we think; but how is it possible they should have been so long unknown? The Deluge only overflowed the Countries inhabited by *Adam*'s Children, to punish them for joining in Marriage with the *Præ-Adamites*, and following their ill Courses. Darkness overspread only *Judæa* at the Death of Christ; the Star, which guided the three wise Men, was only a Light set up for them. The Sun did not go back really, only the Shadow retrograded upon *Ahaz*'s Sun-Dial. The *Babylonians* had it only by Hearsay, and were not Eye-Witnesses of it; neither did the Sun and Moon stop their Course for *Joshua*; and he avers that such Explications of the Scripture are not in favour of Unbelievers, nor derogatory to the Wonders of God's Providence. Our Readers may consult this strange Work concerning the 29th Chapter of *Deuteronomy*, in which he explains away the Miracle of the Jews Cloathing not wearing out, *&c.* by pretending it means no more, than that having Oxen and Sheep, they needed not want Clothes and Shoe-Leather [y], and pretends one ought to have Recourse to Reason [z] on such Occasions. His Notions (as to the Eternity of God [a] and of the World, as to the Imputation of [b] *Adam*'s Sin, its spiritual Propagation to all his Children, nay even its Retrogradation so as to be imputed even to the *Præ-Adamites)* are so abstruse, that we shall not overburden our Readers with them in a Work like this chiefly historical.

Father *Simon* has collected some curious Anecdotes, which make it appear [c], that *Peyrerius* had borrowed his System from the Rabbins and Cabbalists, who "upon "no other Ground, than because the first Letter of *Genesis* happens to be the "second of the Alphabet, draw this Inference, that *Adam* is only the first Man of "a second World, before which there was another. Many Jews, says *Simon*, "believe this Dream." The *Mahometans* have gone further than *Peyrerius*; some of them having given us the Names of some *Præ-Adamites* [d]. The *Sabæans* [e] are of Opinion, that *Adam* was born of another Man and a Woman. But *P. Simon* takes notice [f] of a very remarkable Turn of Thought of *Peyrerius*, who in a

[u] The first Chapter of the fourth Book.
[y] *Rerum omnium Genesim ante Adamum conditum scripsisse mihi facile persuadeo*, Book IV. Chap. 2.
[x] Book IV. Chap. 5.
[z] *Rationalis sum, & rationi conveniens nihil a me alienum puto.* Ibid.
[a] Chapters 10, 11, 12. of Book the fourth.
[b] See Book fifth.
[c] See choice Letters of *Simon*, Tom. 2. Lett. 1. and following, in which he refutes *Peyrerius*'s System.
[d] See *P. Simon* in his said first Letter.
[e] We shall give an Account of them in this Volume.
[f] See *P. Simon* in his second Letter.

Book [f] ſuppoſes two Meſſiah's, one for the Chriſtians, who is Chriſt; the other for the Jews, who is to come, and conquer for them the whole World. But this has no Connection with the *Præ-Adamitical* Syſtem.

THE ſame learned Writer informs us[g], that a Sect appeared in *Holland* under the Denomination of *Præ-Adamites:* But either he was wholly miſtaken, or if any embraced that Opinion, they did not form a Sect. *Peyrerius*, according to the ſame Author, was accuſed of *Plagiariſm*, and drawing up his Syſtem from ſome Memoirs of one of his Brothers who died in *England*. Be that as it will, *Peyrerius* died without ever renouncing either his *Præ-Adamiſm* [h], or his ſecond Meſſiah, who is to come for the Jews only, and reſtore them [i] to the flouriſhing Condition from which they fell ſo many Ages before.

[f] The Work was intitled, *Recalling of the Jews*; it was never printed. See *P. Simon* in his fourth Letter, which contains ſome curious Anecdotes concerning *Peyrerius*.

[g] See the ſaid fourth Letter.

[h] See *Bayle* in the Article *Peyrer.* and *P. Simon*.

[i] Dr. *Burnet*, in his Book *de ſtatu Mortuorum & Reſurgentium* (tranſlated into *French*, or rather diſfigured by one *John Brion*, firſt a Prieſt, then a Church of *England* Miniſter, and now probably not ſo much as a Chriſtian, as is the Fate of moſt of his Brethren who have left the Catholick Church) gives flattering Hopes to the Jews of a glorious Reign for a thouſand Years. But this no ways regards our preſent Subject. That ingenious Writer has certainly fallen into great Miſtakes, not but that we hope for the Converſion of the Jews, and their Re-eſtabliſhment; but in a Solid, Chriſtian, and Spiritual Senſe.

A

General Diſſertation,

On ſeveral modern myſtical Sects.

WE need not have Recourſe to the firſt Ages of Chriſtianity, to trace out the Origin of thoſe who are now called [a] *Myſticks:* Neither is it requiſite that we ſhould prove, that the Expreſſions, the Notions, Contemplations, Principles, Enthuſiaſm, *&c.* of thoſe who are ſo called, were known to the primitive Chriſtians, and that many eccleſiaſtical Authors, even ſome Saints, have gone, both in their Conduct and Writings, beyond the Bounds of what is required of Men, as their eſſential Duty. Particular Men may, by a ſpecial Privilege from God, have been raiſed to a higher Degree of Holineſs, which would appear merely fantaſtical if ordinary Men ſhould claim it; and Saints, in their exalted Station, may uſe extraordinary and ſupernatural Expreſſions; which, if apply'd to a whole Sect, upon all Occaſions, as a Rule by which Conſciences are to be governed, contrary to the conſtant Practice of all civil Societies, even of Chriſtian Communions, would at laſt turn to the Prejudice and utter Ruin of both. Ancient and modern *Myſticks*, which, by their own natural Temper, or from Self-Conviction, have been carried beyond the uſual Limits, ought to be excuſed and pitied: But, without judging too ſeverely of the ancient *Myſticks*, who are far leſs dangerous by the Diſtance of Time, who can find Fault with us for blaming thoſe of a later Date who have made it a general Practice to ſpeak in ſuch a Language, as no-body elſe, nor they themſelves can underſtand? Our modern *Quietiſts* and *Pietiſts* ſeem to be of Opinion, that their ſo much boaſted Contemplations, ought, like a ſtrong Fever, to deprive Men of all common Senſe, and rational Way of thinking or ſpeaking [b]. It muſt be owned, that a great Fervour of Devotion is often accompany'd with a heavenly Fire and Sallies, which raiſes the Mind above ſenſible Objects: But this is not common to all Sorts of People, much leſs at all Times, becauſe we are frail Men, and none but Angels and Saints in Heaven are, or can naturally, remain in a State of perpetual Ecſtaſy of Contemplation. Let, therefore, the *Myſticks* give us leave to ſay, that the Language of Religion ought to be clear and plain, without any Shew of Vanity or Pride; the Generality of the Faithful are to be edified by it; they have a Right to ſpeak to God, and to hear his Word: How can this be done, how can they attain true Chriſtian Wiſdom, by Means which an Author [c] calls *Occult*, or Secret, by the various ſubtle Ways, which he mentions, and ſets down in four diſtinct Orders [d], *the Univerſal*, *the Purgative*, *the Illuminative*, *the Unitive?* What uſeleſs unintelligible Words are theſe, to the

[a] By the Word *Myſticks* we mean thoſe *pretended inlightened* Perſons, who are called *Quietiſts* or *Pietiſts:* Though, at the ſame time, we own ſome may be ſincere, and not to be reckoned amongſt the *Hypocritical Contemplatives.*

[b] Their Expreſſions are dangerous, and even blaſphemous, or tending to Libertiniſm, if literally taken; and if they do not uſe them in that Senſe, why will they conſtantly employ them, and thus act againſt Reaſon and Religion?

[c] *Goth. Arnoldus*, in his *Hiſt. and Deſcript. Theol. Myſt.* p. 88, 89, edit. Francof. 1702.

[d] This Table, drawn up by *Hugo* de *Palma*, is highly recommended by *Arnold*, as clear and eaſy.

Generality of the Faithful? Would not a ſober Meditation on Chriſtian Truths, and moral Duties, be far preferable, coſt leſs Trouble and Study, and produce more ſolid Converſions? Well may we apply, to theſe Spiritualiſts, the Words of ancient Authors [e]. So much being premiſed, 'tis now high Time to extract from the beſt Authors, what is moſt eſſential to modern *Pietiſm*, and *Quietiſm*, as a Supplement to what has been ſaid before in this Work [f] concerning the *Quietiſts*.

What we have heretofore taken Notice of about the *Anabaptiſts*, [g] that Antiquity plainly ſhews remarkable Foot-ſteps of their Opinion, may with Juſtice be repeated here of *Myſtical Doctrine:* Not only of the true one [h] contained in holy Writ; but likewiſe of that *Myſtical Devotion*, which renders Men ſingular, and different from all others, which inſpires them with a *Spiritual Miſanthropy*, of which all Ages and Countries furniſh us Patterns. The natural Diſpoſitions of ſome Men, the Turn of their Mind, their Spleen, is ſo cloſely connected to thoſe pretended Raiſings of the Heart and Soul to God, ſo eaſily miſtook for the Love of God, for the Sighs and Groans of true Repentance; that we may, with good Grounds, aver, that Myſticiſm, as a *German* Writer ſays, [i] is as ancient as *Adam*.

But to look no farther back than the three or four laſt Ages, [k] we may look upon St. *Bonaventure*, *John Taulerus*, *Ruſbrochius* [l], *Denis* the *Carthuſian*, St. *Bridget*, bleſſed *Angelica* of *Foligny* and ſome others, as the Founders of our modern *Myſticks:* Or, if this is thought too injurious to their Memory, at leaſt, the Conduct and Writings of thoſe pious Authors, have, in ſome Meaſure, given a Sanction to *Myſticiſm*, which the Moderns have carried to ſo great an Exceſs: Yet neither theſe, nor many others ſince their Time, ever pretended to make a Schiſm, or form a Sect. The ſame muſt be ſaid of *John* of the Croſs, *Lewis Granada*, the two St. *Catherines* of *Sienna* and of *Genoa*, St. *Thereſa*, *Rodrigues*, *Euſebius* of *Nierembergh*, St. *Francis* of *Sales*, and Cardinal *Bona*, *Barbanſon*, *Horſtius*, *Bernieres de Louvigni*, and many others, have only lived and wrote in a *myſtical Way*. But in our Days, *Molinos*, and his Diſciples in *Italy*; Mrs. *Bourignon*, and Mr. *Poiret* in *Flanders*; Madam *Guyon* and *Francis la Combe*, a *Barnabite Monk*, her Director, Maſter, *&c.* in *France*, ſpread the *Quietiſm* and formed a Sect. Several pretended *inlightned* Perſons had been taken Notice of before the laſt mentioned, ſuch as *Deſmarais de St. Sorlin*, who, amongſt other Works, publiſhed a Book under the Title of *Delights of the Mind*, which Punſters [m] called the Delirium of the Mind: One Father *Guillori*, whoſe enormous Exceſſes would probably have met with an exemplary Puniſhment, if his own

[e] *Turpe eſt difficiles habere nugas* Petron.
[f] In the firſt Vol. about *Jews* and *Catholicks*.
[g] See above in this Volume.
[h] An Author who has wrote againſt the *Pietiſts* ſays, that the *Myſtical Doctine* of the Prophets conſiſts, in teaching Men how to think and act, ſo as to practiſe Virtue, and obtain Happineſs, which is the eRward of it.
[i] *Arnold.* Chap. iii, and ix. of *Hiſt. and Deſcrip. Theolog. Myſt.*
[k] Eccleſiaſtical Hiſtory makes mention of ſome *Monks* of Mount *Athos*, who pretended to ſee a Light, which they called God, with bodily Eyes, by the Perfection of their Prayer, and by this Viſion, to have arrived at the higheſt *Quietude*. They were called *Omphalo Pſychi*, that is, *having their Soul in their Belly:* Becauſe they were directed "to turn their Eyes and Thoughts towards their Belly .... to look in "their Bowels for the Place of the Heart ..... Day and Night, *&c.*" See *Allatius*, lib. ü. c. xvii. *de Eccleſ. Orient. & Occid. perp. Conſenſ.* In the 15th. Century, one *William de Hillerneſs*, a *German Carmelite-Frier*, and one *Giles*, pretended to give the Spirit of *Intelligence* to their Diſciples; from whence they were named *Intelligent*. They moreover taught, that bodily Senſes ſin not, and corporal Actions are not Crimes. This Opinion is not very different from the Tenets of our *Quietiſts:* And might not the *Monks* of *Athos*, looking at their *Belly*, be malicioufly explained in the ſame dangerous Senſe?
[l] *Ruſbroch*, who has wrote againſt ſome *German Quietiſts*, pretends to ſettle exact Rules, to diſtinguiſh true *Myſtiticiſm* from that which is falſe.
[m] The *French* Words, *Delices* Delights, and *Delires* Delirium, differ but in one Letter, and the Punn conſiſts in that.

Rank, and the Intereſt of the Society of which he was a Member, had not obtained his Pardon: Beſides, it was not judged convenient, by a publick Condemnation, to divulge an abominable Doctrine, fit only to be buried in eternal Oblivion.

England and *Germany* had alſo their *Quietiſts* [n]. But we muſt here inform our Readers, that the Name *Quietiſt* is peculiarly adapted to thoſe who pretend to be *Catholicks:* Whereas the *Proteſtants* are called *Pietiſts*; though at the ſame Time it muſt be owned, that they differ in ſome Points, and even thoſe who are of the ſame Denomination of *Quietiſts* or *Pietiſts*, do not agree amongſt themſelves. The *Pietiſts* renounce all worldly Vanities, are abſorbed in a deep Contemplation, reject all *ſenſual and earthly Deſires*; but then they ſeparate themſelves from all Chriſtian Aſſemblies, under Pretence of the ſcandalous Abuſes practiſed in them: Such *Pietiſts* are perfect *Man-Haters*, they complain of the whole World, and the whole World either laughs at, or in its Turn complains of them. The *Pietiſts* are alſo accuſed of being *Latitudinarians*, and believing that they may remain in the Religion in which they were brought up, provided they keep in their Hearts the eſſential Points of *Pietiſm*.

Some Years ago a *Catechiſm of the Pietiſts* was publiſhed [o], the Author of which is not againſt Chriſtian Aſſemblies, nor like the *Quakers*, for Sacraments only interiour. But there are ſo many various Sorts of *Pietiſts*, that it is not poſſible to reduce their Doctrine into a Catechiſm, without foiſting a Thouſand Contradictions in it: However the moſt violent amongſt them are, within a ſmall Matter, the ſame as the *Quietiſts*. Next to theſe are thoſe of *Germany*, *Switzerland* and other Countries, who are not willing to profeſs openly a rigid *Miſticiſm*. They practiſe it only at Home, or within Doors, but in publick they avoid a Conduct different from that of other Chriſtians. We may reckon, as a third Sort of *Pietiſts*, a Set of Men who, in all Communions, are *doubly* diligent in all exteriour Practices of Devotion, and are leſs known in the World, than in Churches which they daily viſit. They are very numerous in the United Provinces, and are nick-named *Refiners*, by the *Dutch*. They intirely deprive themſelves of all the Pleaſures of Life; and contrary to the Practice of moſt *Bigots* and *Prudes*, who generally leave their Paſſions when theſe fail them; theſe *Refiners* diſpatch them early, though ſome of them think it enough to take up one when they leave another. Be that as it will, they are to be known from other People, by a grave, ſedate, outward Behaviour, no ways apt to inſpire the Beholders with Joy, and verify the Saying, that Joy is not in this World the Portion of Piety [p]. In a Word, they might eaſily be miſtaken for another Sort of *Pietiſts*, who followed one Doctor [q] *Francke*, who always affected an humble and contrite Aſpect, down-caſt Eyes, and a negligent Carriage of their Head, or leaning towards their Shoulders.

Theſe Diſciples of *Francke* aptly introduce the Account of the *Pietiſm* of *Germany*, which, not without ſome good Grounds, is thought to have taken its Riſe from *Engliſh Quakers*, who flying from their Countrey, brought their Doctrine into the Place of their Retirement, which, with ſome Alterations, became from an *Engliſh Fanaticiſm*, a *German* one. Thus *Anabaptiſm* came from Antiquity; *Quakeriſm* from ſome *Anabap-*

[n] *Rous*, *Bromley*, *Pordage*, and ſeveral others, have been famous *Myſticks* in *England*. See *Arnold* in the above cited *Hiſt. & Deſcr. Theol. Myſt.* Chapter xii. Wherein he likewiſe mentions ſeveral *Germans*.

[o] This pretended *Catechiſm* is a Medley of *Anabaptiſm*, *Quakeriſm*, and *Latitudinarian Principles*; and the Contents of it never held by any one Man.

[p] There is a Joy very oppoſite to Piety: But there is another Sort of Joy which always accompanies it.

[q] Theſe Diſciples of Doctor *Francke* are taxed with deſpiſing all thoſe who did not embrace their Party; But what Communion is exempt from that Fault. See hereafter ſome further Account of this *Francke*.

tiſts who fled to *England*; and now again *Quakeriſm* was changed into *Labadiſm* in *Frieſland*, and into *Pietiſm* in *Germany*, *Switzerland*, and other Countries. A *Lutheran* Teacher named *Broſgeband*, and a Miniſter of the ſame Communion, named *Muller*, Men who made Profeſſion of a ſuſpicious and jealous Sort of Piety, took Scandal at the Generality of *Lutherans*, as minding too much the outward ſhew of Religion, and paying too little Regard to the eſſential and interiour Duties of it. About the Year 1664, or 1665, they exclaimed vehemently aginſt this Diſorder. *Muller* went ſo far, as to ſay that Chriſtians, (he meant the *Lutherans*) had their Idols, to which they paid an Homage very prejudicial to true Piety. But theſe Idols proved at laſt to be no more than a Pulpit, a baptiſmal Font, a Confeſſion-Seat, or an Altar. But at this Rate, our over-zealous Preacher might have found out Idolatry in all Religions, even in thoſe amongſt *Proteſtants*, who are the moſt averſe to Ceremonies. Such ridiculous and over-ſtrained Invectives raiſed ſeveral *Lutheran* Conſiſtories againſt *Muller*, and they looked upon him as a *Quaker*. *Spener* and *Horbius*, two *German* Miniſters, the one at *Francfort*, and the other at *Traerbach*, inveighed alſo bitterly againſt the outward *Lutheran* Worſhip; and being approved by a great Part of their Flock, complained ſtill louder, even againſt Cuſtoms of no great Importance, under Pretence of bringing Mankind back to the true Faith in *Chriſt*, and a ſincere interiour devout Life. They held their Aſſemblies apart, and grew daily more numerous: They explained Scripture each of them as he could, exhorted themſelves and others, and were by Turn, this Day Paſtors, and Sheep the next. They never diſputed about dark and myſterious Points of Divinity, but, as it is pretended, took Notice only of thoſe Truths, which were evident, practical, or neceſſary to Salvation. *Spener* had a Call to go and preach at *Dreſden*, before the Elector of *Saxony*: A dangerous Office for a *Pietiſt* that of a Court-Preacher! He performed it with all the Severity which could be expected, from a *Myſtick*. The Dignity of *Superintendant*[r], to which he was raiſed, and is much like that of a Biſhop amongſt *Catholicks*; the Authority of that high Station, and *Spener*'s own Example favoured the Increaſe of *Pietiſm*, which was begun in *Saxony*, in the following Manner. During the *Superintendency* of *Spener*, ſome pious Aſſemblies were held, they ſay, at *Leipſick*, and in other Towns of *Saxony*; which might be called Schools, ſince the Bible was there explained to young Students in Divinity, in a far different Method from that which is generally uſed [f], that is, without entering upon Controverſy, or handling thoſe knotty Queſtions which are ſo common among Divines: We are likewiſe told, that the Inſtructions given in thoſe Schools conſiſted only in reading the Bible, with a clear and plain Explication of it; tending ſolely to mend the Lives of the Hearers, and inſpiring the young Men with true Sentiments of Piety, and training them up in the Practice of religious Duties: In a Word they were only Schools for moral and practical Divinity. Doctor *Francke* [t] had his Education in thoſe Schools. Their Reputation daily increaſed,

[r] See before the Diſſert. *on the Ceremonies of Lutherans.*

[f] Theſe Schools were called *Collegia Philobiblica.* See *Croes.* Hiſt. *Quak.* l. 3. p. 545.

[t] *Auguſt. Herman. Francke* had for a long Time been an Admirer and a Diſciple of *Spener.* The Collectors of *Biblioth German.* in the xviii Tom. give a long Account of him, taken from ſeveral Pieces publiſhed to his Honour, in a Volume in Folio, of two hundred Pages in ſmall Print, beſides the Funeral Orations: So fertile are the Northern Genius's in their Productions of Panegyrical Wit! "He is there praiſed "as the Founder of the abovementioned *Collegium Philo-Biblicum*, at *Leipſick*, in 1686. by the Help of "ſome of his Friends. He went afterwards to *Luneburgh*, where his Inclination to Piety was ſo much "increaſed, that he called that Place his *own Spiritual Country*..... Going back to *Leipſick*, his Leſſons on "Scripture.... being adapted to make his Hearers better Men.... brought him great Audiences .... at "which Envy and Jealouſy being raiſed, he underwent many Vexations about his new Method.... He "met likewiſe powerful Enemies at *Erford*, of which Place he was Miniſter.... but deprived of that "Office

creaſed, by Degrees the Citizens, even Women, were admitted in them; and the Crowd was ſo great at thoſe Meetings of Learning and Piety, that the Churches were unfrequented; and ſome were ſo wedded to this new Method of Devotion, that they deſpiſed the old, even the Lord's Supper, as an indifferent and inſignificant Practice. Thus it happened, they ſay, that pious Notions carried on to an Exceſs, gave Birth to *Pietiſm*, the Profeſſors of which were attacked with many Calumnies or Detractions. Their Aſſemblies were forbid, and inveighed againſt in the ſtrongeſt and moſt odious Terms, which did not put a ſtop, but rather increaſed the Evil[u]. In 1689, *Francke* and ſome of his chief Diſciples had many captious Queſtions put to him by the Deputies of the *Academical Senate* of *Leipſick*. One brought on another, every Article of Faith was canvaſſed, and thoſe *Inquiſitors*, for ſo they are called by the Author here cited[x], finding no Hereſy, nor any thing tending to it, in the Opinions of thoſe into whoſe Faith they had ſo ſtrictly inquired, pronounced no Cenſure againſt them; but ordered[y] them not to inſtruct the People; except in the ordinary Method. And to enforce their Obedience, the great Conſiſtory of *Dreſden*, backed by the Authority of the Elector, who is the Head of this eccleſiaſtical Senate, gave expreſs Orders to the Academical Senate of *Leipſick* to ſuppreſs entirely thoſe Colleges, Schools and Conventicles, and to impriſon all thoſe who ſhould refuſe to obey. Theſe violent Meaſures, the Effects of which are more or leſs perceived in all Chriſtian Communions, brought ſome *Pietiſts* back to the *Lutheran* Orthodoxy out of Fear, whilſt the reſt ſhewed either more Conſtancy or more Stubbornneſs.

THE moſt moderate of the *Pietiſts* were *Spener*'s Followers: They made a publick Profeſſion of adhering to the Doctrine of *Luther*; but at the ſame time pretended to aim at a greater Purity than the generality of *Lutherans*; at a more entire Denial of their Inclinations, and a cloſer Union with Chriſt; they condemned the Neglect in the Practice of Chriſtian Virtues, the looſe Diſcipline of the Church, and the Paſtors who were guilty of either in their Miniſterial Functions. They deſpiſed human Learning[z], chiefly Eloquence in Preaching, which they looked upon as downright Noiſe and *Bawling*[a]. But their boaſted Adheſion to *Luther*'s Doctrine did not ſcreen them from the Hatred of Synods and Paſtors, whom they condemned for neglecting their Duty, and accuſed of minding nothing but to purchaſe Eaſe, and the Conveniencies of Life. The Pulpits thundered out againſt them; the learned Academicks wrote Books, drew up long Catalogues of their Hereſies; and then gave by Deriſion the Name of *Pietiſm*[b] and of *Pietiſts* to the Sect, and the Abettors of it.

WE ſaid before, that *Pietiſm* in its Beginning was only tranſplanted *Quakeriſm*: Others pretend the contrary[c]; becauſe, ſay they, moſt of theſe *Myſticks* were ſcarce acquainted with the Name of *Quakers*; and *Spener*[d], the firſt Founder of *Pietiſm* in

" Office in *September*, 1691, and ordered to leave the Town in two Days.... The Elector of *Brandenburgh* gave him ſome Employment in his new Univerſity of *Hall*.... where he founded a School for " poor Children.... and died in *June*, 1727." His other Praiſe-worthy Actions may be found in the above-cited *Biblioth. German.* with the Deſcription of the Foundation and Order kept in the Orphan's Houſe at *Hall*.

[u] *Thomaſius*, a learned Man of great Reputation, wrote an Apology for thoſe Aſſemblies, aud had like to have fallen a Victim of the *Anti-Pietiſt*'s Fury. Other ſuch Aſſemblies were held at *Gieſſen*, &c.

[x] *Croeſius*, p. 547.

[y] *Neu quis publice privatimve aliter populum imbueret*, &c. Ibidem.

[z] *Poiret* in his *Divine Oeconomy*, tom. v. p. 46, 50, 304, and other Places, pretends to prove by the Example of Chriſt and of the Apoſtles, that Studies are to be deſpiſed. No wonder; *Myſticiſm* and ſound Learning are inconſiſtent.

[a] *Evagatio Linguæ & Vociferatio.*

[b] See *Croeſius*, p. 550.

[c] *Croeſius*, p. 552.

[d] *Spener* died at *Berlin*, where he was an Eccleſiaſtical Counſellor, in 1705.

Saxony, was wholly ignorant of their Principles. We leave it to our Readers to decide this important Diſpute; and in the mean time proceed to give them ſome Account of *Horbius*, who going to *Hamborough* was made Paſtor of a *Lutheran* Church in that City. He held ſuch Aſſemblies as he had ſeen at *Traerback*: His Collegues were ſoon appriſed of the Doctrine by him taught; their Zeal was fired, and they accuſed him before the Conſiſtory of being a *Quaker* and an *Enthuſiaſt*; this was further confirmed by a ſmall Book [c], which he put into the Hands of his Diſciples, and which the Orthodox of *Hamborough* judged to be entirely conformable to *Pietiſm*. One of the moſt zealous Paſtors inveighed with all his Eloquence againſt the Hereſy, taxed Dr. *Horbius* with being a Heretick and a Quaker, inſiſting with all his Oratory on the Neceſſity of expelling ſo dangerous a Man. His Enemies met with the deſired Succeſs. *Horbius* was obliged to retire, and leave the Victory to *Lutheran* Orthodoxy. But he left behind him ſome Remains of *Pietiſm*.

PROBABLY our Readers will be glad to find here in one View, and in few Words, the Opinions charged upon *Pietiſm* in [d] general. They are taxed with being indifferent as to Religion, and deſpiſing (in *Germany*) the ſymbolical Books of the *Lutherans*: Their Notions of the Trinity are far, they ſay, from being orthodox; Creation and Providence they look upon only as an Emanation from the Divinity. They are accuſed of being Millenarians; of pretending that all Religion conſiſts only in Contemplation and *Quietiſm*; in which State the Soul is no ways guilty of the Diſorders committed by the Senſes, of believing that all Actions are neceſſarily good or bad: In conſequence of the laſt-mentioned Opinion, they condemn Dancing, Gaming, *&c.* becauſe no Action being indifferent, and theſe not being good and religious, they muſt be ranked amongſt thoſe which are evil. We ſhall not mention here what is further objected to them concerning their thinking a greater Reformation neceſſary than that of *Luther*, the Abuſes which they find in the *Lutheran* Confeſſion, their little Regard for Controverſy, and being very indulgent to Fanaticks, *&c.* The Truth is, *Pietiſts* differ widely one from the other.

THE Author from whom we borrow this Account diſtinguiſhes three ſorts of *German Pietiſts*. The firſt is as above deſcribed; the ſecond he calls *Weigelians*, from one *Weigelius*, who had preached in *Miſnia* long before *Pietiſm*. He taught that all Men have within them a divine budding Shoot, that God and Chriſt communicate themſelves to them in ſuch a manner that they are as one Eſſence, that each Man ought to adore God and Chriſt as reſiding within himſelf, *&c.* This bears ſome Reſemblance to *Quakeriſm* and *Quietiſm*, &c. Who but Myſticks can underſtand this *Jargon*. The *Pietiſts* who adopted this boundleſs *Myſticiſm* were likewiſe *Millenarians*, and their Kingdom or Reign of a thouſand Years, which at firſt was repreſented as wholly ſpiritual, ſoon became carnal by the groſs Notions which they ſince added [e] to it.

THE Diſciples of *Bohm*, according to the ſame Author, made up the third ſort of Pietiſts. This *Bohm* was both a Shoemaker and Writer of Books, though employed at his Trade; his Meditations on Religion ſhewed alſo ſome reading of Cabaliſtical and Chymiſtry Books. His Mind was [f] well turned for Enthuſiaſm and Fanaticiſm;

[c] This was, we are told, *Poiret*'s Book on the Education of Children.

[d] The Reaſon of this Expreſſion is, that in *Germany* whatever is condemned is called *Pietiſm*; in *France* *Quietiſm* or *Janſeniſm*. Thus in former Times whatever was not orthodox was branded with *Manicheiſm*, in the *Arians* Time with *Arianiſm*, which is a great Obſtacle to the clearing up Hiſtorical Facts.

[e] See Madam *de Bourignon*'s *New Heaven and new Earth*. See alſo *Poiret* in Tom. v. Chap. 4. and following of his *Divine Oeconomy*, where he cites another Book of *Bourignon*, called *the Morning Star*. *Morhof* in his *Polyhiſt*. Tom. 3. p. 555.

Viſions and Dreams he bragged of, which he diſplayed in Matters of Divinity and Philoſophy, which he pretended to clear up in a Book [g] intitled, *The Grand Myſtery*, which is a Theological, Chymical Comment upon *Geneſis*, wrote in the *German* Language: This being printed, made more Enthuſiaſts. 'Tis likely this Cobler, notwithſtanding his ſuperior Genius[g], as his Diſciples pretend, did not well know his own Meaning; for he is always obſcure and ambiguous, as might become a *half learned* Perſon, who has but confuſed Ideas of what he undertakes to explain: Other Myſticks endeavoured to clear up his Works, or rather carried on the falſe Principles he had laid down, and added of their own Invention [h] *ſtrange and pernicious Things*. For Inſtance, they owned a perfect Unity in God as his Eſſence, yet they imagined it contained a three-fold Principle of all Things, *viz.* Fire is God; they ſaid, the Light of the Fire is the Knowledge and Wiſdom of God, the Son of God; the Holy Ghoſt is the Unity by which the Light enlightens. This ſeems rather to be *Spinoſiſm* than *Pietiſm*, ſince in this Syſtem, God and the whole World is but one Being. However theſe pretended *Pietiſts* delivered the foregoing Expoſitions of Nature in a chymical Style not eaſy to be underſtood. They ſaid moreover, that *God had created the World with Number, Weight aud Meaſure; that he had created himſelf in the rational Creatures; that Man reſtored enjoys alone this Light, which they call Chriſt*, &c. This may bear ſome Reſemblance to the Notions of *Pythagoras* and *Plato*; but 'tis very poſſible that a Man ſhould produce out of his own Thoughts ſuch Ideas, eſpecially when they are accompanied with extravagant Notions, which require no other Maſter than a lively Imagination violently heated. From theſe real or falſe Myſticks we now come to *Labadiſm*.

The LABADISTS.

LABADIE had been a Jeſuit in *France*, became a Proteſtant, and was made a Miniſter at *Middleburgh* in *Zeland*. He was, they ſay[i], eloquent, but not very learned; which Defect was ſupplied by Art and Cunning. His Diſpute againſt *Wolſogue*, Miniſter at *Utrecht*, on account of his Treatiſe concerning the Interpretation of Scripture[k], ſhews him to have been contentious, and even ſeditious; his Behaviour in that Quarrel was unfair and deceitful; ſo that his Enemies were not quite in the wrong, when they deſcribed him as a haughty, proud, ſelf-conceited, ſtubborn Hypocrite: Yet he had Admirers, who praiſed his Humility and modeſt Carriage, and undertook his Defence with ſo much Warmth, highly approving his Project of reforming even the grand Calviniſtical Reformers of the United Provinces, that a Schiſm had like to have enſued in the Church of *Middleburgh*: But his Deſign failed; notwithſtanding all the Endeavours of his Friends, he was depoſed from the Miniſtry in the Synod of *Dordrecht*, held in *March* 1669, having before that been ſuſpended from his Functions by the Synod of *Narde*. The Sentence of his Depoſition ſays, that *from his firſt coming into* Holland, *he deſigned to reform the Church*, and maintained *that this was to be brought about by a Separa-*

[g] *Moorhof* in the ſame Work, Tom. 2. p. 166.

[h] *E ſuæ ſapientiæ officina multa, verùm monſtroſa atque horrenda, ſuperſtruunt, ſays* Croeſius, *p.* 558. Adding withal, that the Elector of *Saxony* ordered the Doctrine of *Bohm* to be examined by the Divines of *Dreſden*, who found it orthodox, and acknowledged that he had received particular Gifts from God. But one *Weckius* having inſerted this Fact in his *Hiſtory of Dreſden*, the Examiners of the Manuſcript ordered it to be omitted in the Impreſſion, *p.* 559.

[i] See *Croeſius*, p. 510, and following.

[k] The Apology for the Synod of *Narde* by *Wolſogue*, printed in 1669, relates all the Particulars of this Diſpute, and of *Labadie*'s Conduct: he was his Enemy.

tion..... and ſetting up a new Church of Elect: which he actually began at Middleburgh, *and*[l] *in other Places; he taught*, ſays the ſame Act, that *whoever could or thought fit ſhould have free Liberty to ſpeak in the Aſſemblies on the Text propoſed*, which approaches to *Quakeriſm*[m]. *Labadie* himſelf gives the following Account of his new Church[n]: " God has been pleaſed to hear at laſt the Prayers, Tears and " Groans of his little ones..... and opened a Way to a happy Separation..... " *which has been and is very advantageous to us*, ſince we are about three hundred " well-choſen Members in our Aſſembly, all Elect, and breathing a true Chriſtian " Spirit.

" *WE give Thanks to God who has choſen us*..... all of one Heart and Soul, una- " nimous.... in ſpeaking openly all Truths, remedying all Abuſes, in Doctrine, " in the Adminiſtration of the Sacraments, and in Morals, with a full Intention " to reform ourſelves according to the Model of the Primitive Chriſtians..... We " meet twice a Day, Morning and Evening; thrice on Sundays. We do not " preach in Pulpits, but all ſit on Benches, without any Difference between the " Rich and the Poor; excepting that the Paſtors, Elders, or thoſe that ſpeak, ſit on " a Bench made like the reſt, but ſomewhat higher, in order to be ſeen and heard " ..... Modeſty, Union, Humility, Zeal, Piety, *&c.* are ſuch amongſt us, that we " daily give God due Praiſes *for the Eſtabliſhment of this new Church.* We have " ſeveral Doctors and eminent Perſons, humble, fervent, and pious. No Abuſe is " tolerated, no Exceſs allowed in Dreſs, Ornaments and other Vanities, nor the " Trades which are ſubſervient to them encouraged. Our Lives are meaſured in " every Point by the Rule and Standard of the Goſpel and Apoſtolical Doctrine, being " firmly reſolved to become a lively Repreſentation of the Primitive Church in our " Belief and Practice: Many are aſtoniſhed, *but many are drawn in.... from other* " *Places: For God has almoſt every where united ſome to us and to our Spirits.*

" *EVEN* this Day, being the firſt of the Year 1669, (which we deſire may be " happy) we met before Day-Light, to explain the 6th, 7th, *&c.* Verſes of the fifth " Chapter of the firſt Epiſtle to the *Corinthians*, and are fully bent on caſting off " the old Leaven from us and our Congregation, *&c.*"

NOTWITHSTANDING the Oppoſitions which *Labadie* met with, ſeveral Perſons of Note embraced his Reformation; and if we believe the Author of the *Religion*[o] *of the Dutch*, this *Ex-Jeſuit*, *Ex-Carmelite Fryar*, and ſince his Depoſition both *Ex-Miniſter* and Excommunicate deſired to be protected, he and his Adherents, by the States of *Holland:* The Anſwer to his Petition was, " that if he pretended to be " a Member of the *Walloon* Church, he muſt conform to their Orders and Diſci- " pline; but if he formed a new Sect, he ſhould enjoy the Protection given by the

[l] A ſmall Collection of Tracts printed at *Leyden* in 1669, gives us a Letter againſt *Labadie*, in which he is accuſed of " being guilty, wherever he preached, of deſpiſing his Collegues, and ſowing Diviſions " betwixt the People and their Superiors, both eccleſiaſtical and political, *&c.*..... of being a publick Enemy " to the good Order of the Church, diſturbing its Peace by his wild Imaginations, which he maintains as " heavenly revealed Truths."

[m] In the Title of the ſame Collection he is called *Arch-Quaker*, and the above-cited Letter calls his Diſciples *Quakers*, and gives a long Account of his ſchiſmatical Behaviour in a Church of which he took Poſſeſſion by Fraud on a Communion-Day, *April* 14. 1669. making uſe of the Bread and Wine paid by and prepared for others, inventing new Forms of Adminiſtring the Lord's Supper, diſobeying the repeated Orders of the Magiſtrate, ſignified to him by proper Officers: to remedy which Diſorders, the publick Council of *Middleburgh* made an Order on the Day following, forbidding *Labadie* to hold publickly or privately, at home or abroad, any Aſſembly, till further Orders; under the Penalty againſt him or his Abettors, of being dealt with as guilty of Rebellion and Sedition.

[n] See in the ſame Collection a Letter from *Labadie* to Mr. *Arondel* at..... *On reforming Churches already reformed.*

[o] See *p.* 79.

" States



I.F. Scul

Les FREE MAS

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New Bond Street 10 | Noble Street 9 | Devil Temple Bar 8 | Queen's Street Cheapside 7 | New Bond Street 6 | Behind the Royal Exchange 5 | Hamstead 4 | Westminster 3 | In Holborn 2 | Ludgate Street 1

City of Norwich 30 | Bristol 29 | City of Bath 28 | FORREST COFFEE HOUSE Charing Cross 27 | Pall Mall 26 | London Street Greenwich 25 | White Cross Street 24 | Cheapside 23 | Fish Street Hill 22 | Chancery Lane 21

Warmi 32 | Gibralter 31 | St Bernard Street in Madrid 30 | Holborn 29 | Salford near Manchester 28 | Stoke Nevington 27 | Grosvenor Street near Hanover Square 26 | Without Bishopgate 25 | Long Acre 24 | Strand 23 | Billingsgate 22 | Holborn 21

At the Ba... Harrow ... Butcher 74 | Lincoln 73 | Bengall in the East Indies 72 | Asop Side 71 | Lynn Regis in Norfolk 70 | Bloomsbury Market 69 | Long Acre 68 | St Giles's 67 | In the City of Canterbury 66 | Near Chichester in Sussex 65 | Without Temple Barr 64 | Butcher Row 63

Ipsw... 96 | Dorset Str. Spittle Fields 95 | Ludgate Street 94 | Rosemary Lane 93 | Threedneedle Street 92 | Fleet street 91 | D'Argent dans La Rue de Boucherie a Paris 90 | Drury Lane 89 | Wolverhampton in Dorset Sq. 88 | Leigh in Lancashire 87 | St Margarets hill South-wark 86 | Russel Street Covent Garden 85

Bury Lancas... 118 | Master Masons Lodge, Strand 117 | Master Masons Lodge, Butcher Row 116 | Scotts Masons Lodge Devil Temple Bar 115 | In the Strand 114 | City of Bath 113 | Tavern street near the Seven Dials 112 | THEATRE TAVERN Goodmans Fields 111 | Near the Hermitage Bridge 110 | Salisbury 109 | Bury St Edmonds 108 | DALES COFFEE HOUSE Warwick Street 107

I.F.D.B. inv.

TREE MASSONS

BRITISH
11 FEB 39
MUSEUM

" States to all Religions." But if this Story, related by a profeſſed Enemy to the *Dutch*, is true, the Policy of the States was then very different from what it now is, ſince they have lately put a Stop to all the Meetings of a Society which is no ways offenſive to Religion, good Manners, or political Government [p], and has, and does ſtill flouriſh in *Great Britain*, under the Protection of the greateſt Men of that Kingdom, even Princes of the Royal Family. However *Labadie*, according to the ſame Author, " did not ſettle his Sect in *Holland*, leſt his female Diſciples, ſeveral of whom were of the higheſt Rank, ſhould be taken from him; but went elſewhere with his Adherents of both Sexes [q]."

MOTHERS and Huſbands were chiefly ſtartled and afraid of *Labadie*'s Society, upon Account of ſo many Ladies embracing his Doctrine. It was reported that this Sect, recommended to the Female Sex, ſo exalted a Spirituality, as to be above all Senſation, and to bear without Emotion, the Practice of the *Mamillarians*, which this new Apoſtle try'd upon a young Lady [r], though without the deſired Succeſs; ſhe was ſcandaliz'd at his Impudence, he was aſham'd ſhe had made ſo little Progreſs in Spirituality. Thus whilſt ſome ſincere Perſons are dazzled with the glorious Pretences of *Myſticiſm*, and ſeriouſly aim at true Spirituality, others *begin with the Spirit to end by the Fleſh:* This is the *Carnal Quietiſm*, ſo juſtly charged upon ſome *Myſticks* in *France*, *Italy*, and other Parts; theſe are its diſmal Conſequences; tho' we hope few *Myſticks* practiſe them. But to return to *Labadie*; his other Opinions were no leſs pernicious. He taught, 1. That God did ſometimes deceive Men. 2. That Scripture was not neceſſary, becauſe God immediately inſpires ſome Souls, and whoever reads Scripture ought to be leſs mindful of the Text, than of the inward Inſpiration of the Holy Ghoſt. 3. That Baptiſm is to be deferred till the Uſe of Reaſon. 4. That the Goſpel is only for ſpiritual Men, and reinſtates them in perfect Liberty. 5. That God did not prefer one Day to another; ſo a Day of Reſt was not abſolutely to be kept; accordingly *Chriſt* gave leave to work devoutly, *&c.* All theſe, and other falſe Doctrines he held, yet he could, upon Occaſion, exclaim againſt the Corruption of Chriſtian Churches, as loudly as any of thoſe *Quakers*, againſt whom he wrote a ſmall Book, intitled *Confutatio Quakeriſmi*.

LABADIE and *Bourignon* were Cotemporaries, but their *Spirits* did not unite; *Labadie* was not ſpiritual enough to be her Collegue, and too ſtubborn to become her Diſciple: Both were of a hot, fiery, quarrelſome Temper; how could they have agreed together? The *enlightened* Woman deſpiſed the *regenerate* Man [s]. At laſt *Labadie* died, in 1674. at *Altena*, in the Arms of his beloved *Schurman*, and left *Peter Yvon* to ſucceed him, who brought the *Labadiſts* together, at *Wiwert* in *Frieſland*, a Manor belonging to the Family of *Somerſdyk*. He had before ſpread his *Fanaticiſm* from *Middelburgh* to *Amſterdam*; he had likewiſe a ſmall Settlement between *Utrecht* and *Amſterdam*, with a Printing-houſe; from thence he went into *Frieſland*, *Weſtphalia*, and at laſt to *Hamborough*. Every where he made *Proſelytes*

[p] The Free-Maſons who are ſo well known in *England*, that we need not give our Readers any Account of them: Beſides, as it is not a religious Society, it is out of the Sphere of this Work: But the ignorant or curious Reader may conſult the Book of their *Conſtitutions*, and the *Defence of Maſonry*, occaſioned by a Pamphlet, called *Maſonry diſſected*. The Prints here annexed repreſent Free-Maſons.

[q] Such were four young Ladies *de Somersdyke*; the Princeſs Palatine *Elizabeth*, who embraced *Labadie*'s Reform, by the Perſuaſion of the illuſtrious *Anna Maria de Schurman*, ſo well known amongſt the Wits and learned Men of her Time; this laſt Lady was ſo favourable to this Sect, that *Groeſius*, p. 510. of his *Hiſt. Quak.* calls her their ſecond Parent.

[r] See *Bayle*, at the Word *Mamillaries*. See *Baſnage*, p. 52, and following of Tom. 2. *Annal. Prov. Unies.*

[s] See *Bayle*, in the Word *Bourignon*.

of both Sexes, till in 1670. one *Antony de la Marque* publiſhed his Reaſons for leaving his Sect; which, though brought into Diſrepute by the Diſcoveries then made, is not yet extinct, but ſome of them are ſtill to be found in *Frieſland* and *Groninghen*: We can only look upon them as a Branch of *Quakeriſm*.

WE muſt beg Leave of our Readers to introduce (at the End of all theſe *Myſticks*, more or leſs extravagant and fanatical, as their own Temper, or the various Circumſtances of Time and Place directed them) a Sect of Men (the *Cocceians* we mean, Diſciples and Followers of *Cocceius*, one of the moſt venerable Divines of *Holland*) who, as *Bayle* [t] informs us, have formed a Party which is generally embraced by the Youth of *Holland*. Some will find the *Cocceian* Notions and Opinions very much tending to *Myſticiſm*; and the more moderate will, for their own Sakes own, that one *Myſtick* widely differs from another: However we ſhall ſay nothing but what is borrowed from approved Authors.

TO begin, *Stoupe* [u] ſpeaks of *Voetius*, the Head of the Party oppoſed to the *Cocceians*, and known amongſt the *Dutch* Divines, by the Name of *Voetians*, in theſe Words. "*Voetius*, ſays he, held, and ſtill [x] holds, that it is no leſs a Crime than "Sacrilege [y], to leave Church-Revenues in the Hands of voracious lazy People, who "are uſeleſs both to the Church and State; that one ought to exclude from the "Communion, thoſe who are called [z] *Lombards*, the Uſurers, becauſe they follow "a Buſineſs expreſly forbid by the Word of God; that the Day of Reſt ought to "be kept religiouſly, but no other Holy-Days; .... that ſpeaking of the Apoſtles, "*&c*.... the Name of *Saint* ſhould not be prefix'd; ..... that all Chriſtians ought "to lead a penitential Life, and renounce almoſt every, even innocent Pleaſure...." Another Author [a] ſays, that *Voetius loved Piety, and was remarkable for the tender Sentiments of Devotion diſperſed through all his Writings, and viſible in his Life and Converſation.* Such a Man might hold ſuch Opinions. He would not leave off the old Way of teaching Philoſophy, either for want of Penetration, or out of Scruple and Tenderneſs of Conſcience, but, ſays the ſame Writer, "Strongly oppos'd the "Opinions of *Deſcartes (Carteſius)* thinking that the Conſequences drawn from his "Principles were very pernicious." This was the Occaſion of the Diſpute between *Voetius* and the Diſciples of *Cocceius*, who had embraced the Carteſian Philoſophy, as is pretended [b] for their own Intereſt; but in a ſhort Time, the whole Difference turned about a new and *whimſical* (according to the *Voetians)* Method of explaining the Scripture, brought in by *Cocceius*, which has been much followed, "becauſe, ſay the ſame *Voetians*, it helps to teach and preach, [c] without Labour, "Trouble, or even Attention, ſtrange Things, which the Vulgar think ſublime, "for want of underſtanding them, and look upon them as deep Myſteries, becauſe

[t] See Article *Witichius*.

[u] *Religion of the Dutch*. p. 34. and following.

[x] *Voetius* was then alive.

[y] Some rigid Chriſtians wiſh the Churchmen were like Levites, in the old Law, without Lands: As *Sulpicius Severus* relates Lib. 1. Hiſt. *Levitis .... nulla Portio data quo liberius ſervirent Deo.* But at preſent the Church has as much Right to its Poſſeſſion, as any Man to his Eſtate: All that can be deſired is, that Churchmen would avoid Avarice, which that Hiſtorian blames in them. *In hiatis poſſeſſionibus .... auro incubatis ..... quæſtui per omnia ſtudetis*, &c.

[z] The *Lombards* were the firſt Uſurers, from them the Name is derived to all thoſe who follow the Practice.

[a] *Entretiens ſur les Differentes Methode .... des Voetiens, & des Cocceiens. p.* 405. This Author ſays that *Voetius* applied himſelf more to Morality, and to inſpire Chriſtian-Virtue, than to diſplay a vain Reading and a vaſt Learning.

[b] *Entretiens*, &c. as above, p. 19. give the Reaſons which moved *Cocceius* to embrace the Carteſian Syſtem.

[c] The ſame p. 238.

" they are obſcure..... This ſingular Method is reduced to four [v] or five Heads.
" 1. The ſeven periodical Changes in the Church, of the new Teſtament, which
" they find in every Text. 2. Types and Figures without [w] End or Meaſure, drawn
" from the ancient Hiſtory and Worſhip. 3. An everlaſting Affectation of applying
" to Chriſt and the Goſpel..... thoſe Texts of the old Teſtament, where before
" *Cocceius*, no body gueſſed that they were meant. 4. Diſcovering late and modern
" Facts [x] in the ancient Prophecies. 5. One may reckon, ſays the ſame Author,
" as a fifth, the numberleſs and exaggerated Diſtinctions, betwixt the Faithful un-
" der the Moſaical Diſpenſation, and the Chriſtians. In a Word, *Voetius* [y] is always
" mindful of Morality and Practice, *Cocceius* only of the Theory. Yet it muſt
" be owned ſpeculative Divinity is of great Uſe, and deſerves to be cultivated by
" Clergymen:" It gives at leaſt an Appearance of Erudition to Diſcourſe, and helps to make Sermons longer, ſo that an Author [z] ſays, *the Cocceians are learned Men*, but *the Voetians are ignorant:* Moreover theſe Types and Myſteries amuſe the Hearers, and pleaſe them by their ſparkling Wit; whereas Morality often proves tireſome, and even is apt to bring a Terror upon them; nevertheleſs this Method is alſo liable to ſome Defects; the Figures are eaſily miſtaken for true Learning, and ſerve only to increaſe the Pride of both the Preacher and his Audience. After all, we are not to commend or condemn one Side or the other; only we muſt, according to the Deſign of this Work, take Notice, that the *Cocceians* maintain, that the Command given to the *Jews* to keep one Day of Reſt, is Part of the Ceremonial Law, from the Obſervance of which *Chriſt* has freed us; that *Chriſt* will reign temporally upon Earth, after the Deſtruction of *Antichriſt*, and that the *Jews* are to be converted, at that glorious Time of the Church of Chriſt upon Earth.

We ſhall now entertain our Readers with the Account given us by the ſame Author [a], of the *Antinomes* and *Hebraicks*. " They..... ſays he, retire into private
" Places, and have their Meetings together..... and all the publick or particular
" Complaints made of their holding ſcandalous Opinions, have not hitherto been
" able to draw from them..... an open Profeſſion of their Doctrine: Some beſtow
" upon them the Appellation of *Antinomes*; others ſay they are a ſpurious Branch
" of the *Cocceians*, with whom they glory in having the ſame Origin, *ſame Name*,
" *and Marks of Diſtinction:* But the *Cocceians* diſown them..... Be that as it will,
" theſe *Hebraicks* have left the publick Aſſemblies, and meet in particular Conven-
" ticles, without publiſhing any Profeſſion of Faith: They are therefore looked up-
" on only as *Antinomes:* We have no more to do, than to collect what has been
" ſaid of the *Antinomes*, and what is known of the *Hebraicks* in general..... *Here-*
" *ticks* of that Denomination have appeared in the World at three different Periods
" of Time. 1. Towards the End of the fourth Age. 2. At the Beginning of the
" Reformation [b]. 3. In our Days.... Their chief Errors conſiſt in a Diſlike, not to

[v] The ſame p. 48.

[w] The ſame Writer furniſhes us with ſtrange Inſtances of ſuch Types and Figures as explained by the *Cocceians*. p. 80. Blew, is Grace; Crimſon, Humility; p. 174. The Gold of the Ark, is the Divinity of Chriſt; the Cedar-Wood, Part of it, is his human Nature; ſee likewiſe p. 109, 184. concerning the Bells which hung at the High Prieſt's Garment, and the Finns and Scales of the Fiſh, which the *Jews* are allowed to eat. We ſhall leave for our Readers, the Pleaſure of finding out, if they can, what Explications are given by the *Cocceians* to thoſe Texts.

[x] The ſame p. 342. and following ſays, that *Cocceius* finds the Council of *Trent*, in the 7th Chapter of the *Canticle* of *Solomon: Charles* the fifth in *Iſaiah*. 23. and the Univerſities of *Praga*, and *Heidelberg*, given to the *Jeſuits* in *Ezech*. Chapt. 39.

[y] The ſame p. 406.

[z] See *Entretiens*, &c. p. 30.

[a] The ſame *Entret*. &c. and following.

[b] See above in the Diſſertation on the *Anabaptiſts*.

" ſay Hatred of Sermons about Morality, which they look upon as unſeaſonable: For " as St. *Paul* often mentions, that the Law is aboliſhed, and its Oppoſition to the " Goſpel, they pretend, that preaching up Duty and Obedience, the Juſtice of " God and his Rights, the Awe in which we ought to ſtand, of him and his " Judgments.... which are relative to the Law, is the ſame as giving a new Life.... " to the Spirit of Slavery, by Reproaches and Threats contrary to the Goſpel ..... " which breathes .... only Sweetneſs and Grace .... They ſay, that *Chriſt* dying for " us, has not only taken upon him the Puniſhment due to our Sins, but our very " Sins likewiſe, and draw from thence Conſequences..... againſt the Neceſſity and " Uſe of Penance .... (ſuch Doctrine renders good Works wholly uſeleſs, if not " pernicious, which [b] no *Libertin* has yet had the Aſſurance to ſay). Our Author " goes on, and ſays, that it appears by the Writings of *Witſius*, on the Paradoxical " Opinions and Expreſſions of theſe *Antinomes*, that they eſteem the doing good " Works, as an Endeavour to be juſtified, which is injurious to the Death of *Chriſt*. " Theſe Endeavours, ſay they, are uſed, theſe Works are carefuly multiply'd, only " upon Account of [c] ſome Merit to be acquired by them .... (This evidently proves, " that they affect to exalt Faith, without any Dependence on good Works; which " Faith, if it was to be defined according to their Notions, would only appear " to come after Juſtification).... *Faith*, according to the *Hebraicks*, *is a ſtrong* " *Perſuaſion which one has, of being elect*.... This is a compendious Method, a ſhort " Way, which leads ſtraight to our Aim, Salvation, the Conſequence of Election, " without the Trouble of examining ſo many Points, which practical Divines in- " clude in Faith .... Try but your own Belief, and you may know whether you " are elect...." Our Author cloſes this Account, with ſome Remarks on the Contempt, with which he taxes the *Cocceians* of Morality, and thoſe who preached it.

To conclude this Diſſertation, we muſt obſerve, that the ancient Heathen Philoſophy contains many ſtrong Foot-ſteps of *Myſticiſm* and *Quietiſm*; but without running ſo far back, we ſhall only ſet before our Readers a ſhort Parallel, betwixt Aſiatick and European *Quietiſts*. The *Siameſe* ſay, that [d] the firſt *Quietude* is in God, who is in an eternal Reſt, and all true Sanctity amongſt them, conſiſts in the Imitation of that Repoſe. Chriſtian *Quietiſts* alſo make it their chief and only Study, to contemplate and admire, without any Action, the everlaſting Tranquillity of the ſupreme Being. Again ſome *Chineſe* maintain, that the more one is idle, inſenſible and motion-leſs, like a Log of Wood or a Stone, the more he approaches the divine Perfections: Travellers call them the *Idle Sect*, which Name we may juſtly beſtow on our perfect *Quietiſts*, who recommend Inſenſibility, and ſo great renouncing ourſelves, as to be *Nothing* before God. The Eaſtern *Quietiſts* repreſent God as ſo myſterious and incomprehenſible, that no Idea can be framed of him: And their Doctors are ſo wild, and full of Contradiction in their Deſcriptions of God, that all Travellers deem them to be Atheiſts: the *Quietiſts* of the Weſt are alſo of Opinion, that in a true Contemplation, in renouncing ourſelves, *&c.* the Soul of the Faithful cannot frame to itſelf an Idæa of God, but loves him ſuch as he is, without diving into his Attributes, ſo far as to wiſh what is contrary to his Perfections; for Inſtance, *to be annihilated, ſtruck out of the Book of Life*, &c. " Love,

[b] Yet ſuch ſingular Notions may be the Effect of *Libertiniſm*.
[c] See in *Entret.* &c. p. 421. a Letter from one of the ſame Principles, in which he ſays, of good Works *All I can ſay is, that I do not condemn you.*
[d] Tom. 2. of this Work on Idolat.

" ſays *Molinos*, in his *Spiritual Guide*, muſt go before the Underſtanding .:... the " Soul muſt love God as he is, not as ſhe conceives him to be .... love him with- " out knowing him, under the dark Veil of Faith, &c." And our *Myſticks* have given ſuch falſe and dangerous Deſcriptions of God, that their Adverſaries made no Difficulty of calling them *Spinoſiſts*, or even perfect Atheiſts. Some Eaſtern Sects have thought human Nature ſo *eſſentially corrupt*, that no Grace of God can raiſe it from that State: And our myſtical Writer *Taulerus*[a] ſays the ſame. This Parallel might be carried on further,[b] but we ſhall only take Notice, that as the Aſiatick *Quietiſts* preſcribe ſeveral Purgations which purify the Soul, and bring it to an abſolute *Apathy*, or Inſenſibility which ſhe can never loſe: Our Europeans affirm likewiſe, that the Soul paſſes from the *Purgative Way to the Illuminative*, which, even in this World brings them to the *Unitive*, where *Apathy* begins, ſince, according to *Eſchius*, a Soul muſt live[c] without any Creature, any Sin, or any Pleaſure.

[a] See *Tauler*. Chap. 34. *Exercit. de Vita Chriſti*, where he ſays, *Deus cum Univerſis donis & chariſmatibus ſuis eum non poſſet extollere*, &c. Indeed he adds a ſaving Clauſe; but ſtill theſe Words are too ſtrong.

[b] We may mention in the Sequel of this Volume, the *Quietiſm* of ſome Mahometan Sectaries.

[c] See *Nicol. Eſchius*, Exercit. Spirit. xi. *abſque omni Creatura, peccato et Delectatione*.

A

DISSERTATION

On the Diſcipline [a] of the *Poliſh* [b] Brethren, known by the Names of *Unitarians*, *Anti-Trinitarians*, [c] *Socinians*, &c.

THE Origin of *Socinianiſm* in the ſixteenth Age, the aſtoniſhing Progreſs it has made through *Europe*; the ſubtile Arguments and Objections propoſed from Age to Age againſt the *Eternal Generation of Chriſt from the Subſtance of God the Father, and his Divinity equal to his Father*, which that Sect has renewed, are Subjects ſo well known, ſo odious and even dangerous, ſo foreign to the main Drift of this Work, which is only to give an Account of *Cuſtoms and Ceremonies* that we need not entertain our Readers with the Particulars of thoſe Tranſactions. We even mention *Socinus and Socinianiſm* with Reluctance, and ſhall give a ſhort Abſtract, with Fear and Trembling, of the Doctrine of that Hereſy. The Orthodox burn the Profeſſors of it in ſome Countries; in others they only condemn them to Hell-fire. But Chriſtians of all Denominations (except the *Socinians* themſelves) would chearfully commit to the Flames the Books publiſhed againſt the Divinity of Chriſt, his being equal, co-exiſting and conſubſtantial to the Father and to the Holy Ghoſt. They would uſe all poſſible Endeavours to bury in Oblivion the very Names of thoſe who have dared to attack theſe fundamental Points, and degrade him from his Godhead. A learned Author [d] has compared them to the *Mahometans:* This may ſeem too honourable a Parallel; we ourſelves might alſo be condemned for giving any Account of the Doctrine and Diſcipline of the *Socinians*, if a very orthodox [e] Controvertiſt had not ſet us the Example.

THEY inſiſt upon it, that the Doctrine of the Trinity deſtroys the Unity of God, and the perfect Simplicity of the ſupreme Being; adding withal, that if there may be three Perſons, there may be more, and that at all Events the Godhead muſt in Conſequence be multiplied. They pretend likewiſe, that the Texts made uſe of to prove the Divinity of Chriſt are not convincing, and ought to be underſtood in a different Senſe; that many other Texts are point blank againſt it, that the Expreſſions employed to explain this Myſtery are not ſcriptural, or to be met with in Holy Writ; that if Proteſtants endeavour to ſupply this Silence of Scripture by [f] Tradition, this is a way of deciding Controverſies to which they themſelves have no regard in their Diſputes againſt the Catholicks.

[a] It is contained in a Manuſcript wrote in 1642, by *Peter Morſcovy*, intitled *Politia Eccleſiaſtica*, &c. from which part of this Diſſertation is borrowed.

[b] They are called *Poliſh*, becauſe the Sect began in *Poland*, but have Churches in ſeveral Parts of *Europe*.

[c] So called from *Socinus*, who died in the Year 1604.

[d] See *La Cr.... Diſſertations*, printed at *Rotterdam* in 1704. We believe our Readers will not concern themſelves in that Diſpute, which indeed is of no Uſe or Conſequence.

[e] *Mareſius* publiſhed three large Volumes in 4to, under the Title of *Hydra Socinianiſ.* againſt *Volkeſius*, whoſe Book *de vera Religione*, *Mareſius* printed with his own, to refute it Page by Page.

[f] We muſt take notice here, that the *Unitarians* and *Antitrinitarians* pretend, that the Fathers of the three firſt Ages, and before *Arius*, are ſilent about the Divinity of Chriſt. Dr. *Bull* has evidently proved the contrary: Both *Arians* and *Socinians* deny the Trinity; but the *Socinians* ſpeak of Chriſt with much more Indignity than the *Arians* ever did.

As to the Incarnation of Christ[g], and his two Natures, the *Socinians* think that Doctrine uſeleſs to the Salvation of Mankind, and maintain that it cannot be proved by Scripture: For, ſay they, had it been neceſſary for obtaining eternal Happineſs to believe the Myſtery of the Incarnation, the Bible would have mentioned it as clearly and diſtinctly as the other Truths which we are obliged to profeſs openly. But we muſt not dwell too long on ſuch dangerous Blaſphemies. The other Opinions of the *Socinians* are in ſhort as follows.

Man was of his own Nature mortal, even before the Fall, and was never endowed with *original or primitive Juſtice:* The Light of Nature alone is not ſufficient to lead us to the Knowledge of a ſupreme Being: There is no ſuch thing as original Sin: We have a free Power to do good Actions, and our Reaſon, whilſt ſound, freely determines itſelf to them: [h] God knows not before-hand contingent and free Actions: The Cauſe of Predeſtination is not in God, but in Man: God predeſtinates no one in particular to be ſaved: He might have forgiven the Sins of Mankind, and reconciled Men with Divine Juſtice, and pardoned them, without the Satisfaction of Chriſt; for as he is Lord and Maſter, and diſpoſes the whole Univerſe as he pleaſes, he may likewiſe forego and yield up his Right. Chriſt ſuffered Death in obedience to the Will of God, to comply with the Mortality and Weakneſs of human Nature, as being Man: God cannot die. The Death of Chriſt ſhews alſo his Love for his *Brethren*, and the Love of God for Mankind; it is a Confirmation of the Chriſtian Doctrine, it has renewed the Alliance and Reconciliation of God with Men, *&c.* God the Father alone [i] is God, he has given or communicated his Divinity to [k] Chriſt; and that is the Name *above every Name* which has been given to Chriſt: Baptiſm is not to be deſpiſed, neither is it in itſelf of an indiſpenſible Neceſſity, *&c.* Eternal Death is only a Continuation of Death, a kind of Annihilation with which God threatned *Adam* when he ſaid to him, *Thou art Duſt, and ſhalt return into Duſt*: In like manner the Fire called eternal, is an eternal Deſtruction, named in the *Apocalypſe*, or *Revelation, the ſecond Death*, an Annihilation of both the Body and Soul of [l] the Wicked; and this is in Truth [m] the infinite Puniſhment due to Sin, by which the infinite Majeſty is offended: Creation alſo they explain away; to create or produce out of nothing[n], ſays a fiery *Antitrinitarian* Zealot, is to bring it out of a ſhapeleſs Matter, *&c.* We omit the dreadful Conſequences drawn from theſe Principles, and the ſophiſtical Arguments by which the above-cited bold *Socinian* endeavours to prove [o], that Trinity is an Invention.... *&c.* We now haſten from ſuch Blaſphemies to give an Account of their Diſcipline.

Those who are acquainted with *Socinianiſm* and all other Hereſies only by Hearſay, may likely wonder at our mentioning any Order amongſt ſuch Atheiſtical Sectaries: Let them remember, that as *Cicero* himſelf obſerves, even Thieves and Rob-

[g] *Volkelius de vera Rel.* lib. 5. chap. xi.
[h] *Volkelius* in the ſame Place.
[i] The ſame, in the firſt whole Chapter of the third Book.
[k] The ſame, Book 5. Chap. 29.
[l] See *Proteſt. Pacif.* part 2. p. 73. "As the Life of the Body is quite deſtroyed by a Man who kills another, ſo God utterly deſtroys the Life of the Souls.
[m] The laſt-mentioned Author in the ſame Place argues thus, "Sin deſerves that God ſhould take from "the Sinner what he had given him: Now God has not given us in this Life eternal and infinite Pleaſures; "why then ſhould he inflict eternal and infinite Puniſhments? *&c.*
[n] *Deus ex nihilo omnia feciſſe dicitur, quia ea creavit ex materia informi*, &c. So ſays *Volkelius*, lib. 2. cap. 4. See alſo *lib. 2. cap. 1.*
[o] *Volkelius*, lib. 5. cap. 9. *Veterator iſte Satanas.... ex ſacris volumnibus ea dogmata elicit quæ partim gloriæ divinæ partim humanæ ſaluti non parum officiant, atque huc primum pertinent errores*, &c.

bers muſt have ſome Rules: But, to be ſerious, they have a Diſcipline which is worth Notice.

IN the Preamble of their Diſcipline, they give a Definition of the Chriſtian Religion; it is, they ſay, a *rational Worſhip*, God being the eternal Reaſon can require nothing unreaſonable or abſurd, *paid to God through Jeſus Chriſt*, there being no other Name by which Men are ſaved, *in Spirit* to exclude Ceremonies, *and in Truth* to reject the Types and Shadows of the *Moſaical* Law, *with (or grounded upon) the Hope of an immortal Life*; becauſe ſuch a Worſhip muſt inſpire us with a ſteady Truſt in God's Goodneſs, and Expectation of Immortality in conſideration of our faithful Compliance with it. But for this end two things are required, firſt to admit no Doctrine but that of the Goſpel, and to own no Teacher but Chriſt; the other to raiſe no Building but upon the Foundation of Chriſtianity; that is, the true Doctrine of Chriſt, who is and ought to be the only Head of all thoſe who profeſs it. Chriſt being gone to Heaven, it became neceſſary that in his Abſence this Doctrine ſhould be preſerved, and the Faithful governed by wiſe, pious, learned Perſons, who ſhould not be the Maſters, Fathers, Princes of the Church; there is one only Father and Sovereign, which is God; one only Maſter, which is Chriſt; but keep the Depoſit of Faith, and deliver it to others as they received it. Our Dependence is not on them, but on Chriſt; we do not obey them, but Chriſt. They ought not to exalt themſelves above others, neither ought the Faithful to prefer the one to the other out of a Prædilection and Prevention in favour of a particular Perſon, to the Detriment of, and Injury offered to, another: ſuch Behaviour would be a pernicious Occaſion of Ambition in the Church. *Obey thoſe who are ſet over you*; that is, ſhew them due Reſpect, as being the Diſpenſers of Truth; ſubmit to this ſame Doctrine which they preach as from Chriſt. In a word, the Church is a Monarchy, and Chriſt is its only Monarch.

AFTER this Introduction, which we have abridged, Diſcipline or Eccleſiaſtical Policy is defined, *A Mean, or an Order by which the Church is exteriourly governed, according to which, as much as is poſſible, both the Governors, and thoſe who are governed, comply with their reſpective Duties.* This Definition ſays, that Diſcipline is for the *Exteriour* Government of the Church, that is, for the Cuſtoms and outward Ceremonies. The interiour Government belongs to Chriſt, the only Monarch; into whoſe Secrets whoever has dived, may be acquainted with the Nature of his Government: But we are perſuaded, ſay the *Socinians*, that with the Help of the Holy Ghoſt, he imprints his Laws on the Hearts of the true Faithful, and that [p] *ſetting out on a Voyage in a far diſtant Country, he has called his Servants, and has given ten Talents to one, five to another, to trade with*, that is to inſtruct the Faithful, *&c.* As to the Laws which regard the governing of the Church, Chriſt has not ſettled any immutable and fixed for ever, as *Moſes* did with the *Iſraelites*, whom by God's Appointment he loaded with minute and circumſtantial yet inviolable Ordinances. Chriſtians then not being ſlaviſhly bound to any particular Policy, they bring great Miſchiefs on the Church, who for every trivial outward Cuſtom, are ready to make a Schiſm. Sooner than break Communion with *the Brethren* on ſuch Occaſions, it would be better and more becoming a good Chriſtian to follow the Ceremonies and Cuſtoms of thoſe who are ſcandaliſed at ours, with this only Caution, not to ſwerve from the Religion of Chriſt. It is lawful for any one *to build upon the Foundation of*

[p] They are the Words of the Goſpel uſed by our Author.

Chriſtianity,

Chriſtianity, provided, firſt, that he is mindful, and ſhews a Reſpect for Truth, and ſecondly, that he obſerves Decency, and preſerves the Honour of Religion. Such is the general Character of theſe *Antitrinitarians* Diſcipline. The Particulars are delivered by the Author whom we copy.

" We divide, ſays he, the whole Church into ſix Parts, of which four are to " take care of the Eccleſiaſtical Policy, *viz.* 1. [q] The Patrons or Protectors of the " Church. 2. The Paſtors. 3. The Elders. 4. The Deacons. The laſt men- " tioned and the Patrons or Protectors are to provide for the bodily Wants; " the Paſtors and Elders are to take care of the ſpiritual Wants..... We call *Pa-* " *trons or Protectors of the Churches* thoſe who either build them or keep them in " Repair at their own Expence: whether they are the firſt Founders, or only " carry on the Work begun by others: Thoſe alſo who provide a Maintenance for " the Paſtors, or raiſe charitable Contributions for the Poor belonging to a particular " Aſſembly or Church..... We name them firſt only becauſe they with the Paſtors " and Elders are the Props and Pillars of the Churches as to what regards their Ec- " cleſiaſtical Policy, *&c.* We deteſt Anarchy, as the Root of great Evils, but we " do not allow [r] any to uſurp the ſupreme Authority, which belongs only to Chriſt. " The *Protectors* and *Paſtors* ought mutually to ſupport and pay a Deference to " each other, and all unanimouſly to concur with joint Endeavours to promote the " Glory of God, and the Cauſe of Religion.... Paſtors are the Miniſters of Chriſt, " and Diſpenſers of the Myſteries of God: they hold the Rudder of the Eccle- " ſiaſtical Commonwealth [s], and watch for the Safety of the Church, they and the " Elders, with all the Members of the Eccleſiaſtical Senate..... The Paſtors are all " equal, their Age and Labours may draw Reſpect and Veneration, but do not " give them an arbitrary Authority..... The young ones muſt pay great Regard to " thoſe who are more advanced in Years; but theſe ought not to take occaſion " from thence to behave haughtily towards their younger Brethren, *&c.* Age and " Experience muſt have ſome Weight, when it promotes the true Intereſt of the " Church, but the Advice of the younger muſt not be deſpiſed, when by common " Conſent theſe Counſels are found more profitable and advantageous to the Church."

The Elders are deſcribed as Perſons of known Probity and great Experience, who are *jointly commiſſioned* to govern the Church: Age or Riches are not conſidered in that Choice, but Virtue and Abilities.

The Function of Deacons is well known, they are the Treaſurers of their reſpective Churches, are to give an exact Account of what they receive for the Maintenance of Widows, Orphans, and other Poor.

These are the Duties of the four Orders who govern the Church Policy: The other two Parts of the Faithful *governed* are, 1. Children, or Beginners not yet initiated. 2. Thoſe of ripe Years, well inſtructed in their Religion, and truly pious. They are called *Brethren*.

The chuſing or ordaining of Paſtors belongs to the Synod or Aſſembly of Paſtors and Elders met by the Authority of the Church, in order to be its *Repreſentative* on that important Occaſion: Elders and Deacons are choſen in the ſame Manner: A good Life and ſound Judgment are the chief Qualifications required in Elders preferably to Learning: Their Piety is a tacit Condemnation of Vice, and hinders its

[q] *Patroni Eccleſiarum.*
[r] *Nullum ordinem in Eccleſia vim dominii, quod ipſius Chriſti eſt, uſurpare patimur!*
[s] *Clavum Reipublicæ Eccleſiaſticæ tenent*, &c.

Progreſs; a ſolid Underſtanding helps them in giving Advice, and compoſing Differences: Deacons likewiſe may perform their Duties without Learning; good Senſe, a good Conſcience and tried Fidelity are the only neceſſary Diſpoſitions to that Office.

WHEN a Paſtor has a Call, his Election and Ordination are performed in the following Manner, "Whether this be done in a general Convocation of the Faithful, or in private and before a ſmall Aſſembly, Prayers, a Sermon, ſinging Pſalms or Canticles are requiſite as in the Sunday Office. They begin with Singing and Prayer, the Faithful are warned and diſpoſed, by an Exhortation, to the Ceremony. The Sermon is concerning the Duties of a Paſtor, which being ended, three [t] Paſtors riſe from their Seat and go to the Perſon who is to be elected (or conſecrated) who is kneeling. They lay their Hands upon him, and hold them on the Head of their new Brother 'till they end the Prayers, which he is to ſay likewiſe with an extraordinary Fervour and Zeal, and aloud (that the Faithful may hear him) in the Name of God the Father and *his only Son* (becauſe he is to repreſent them in his Miniſterial Functions) with the Help of the Holy Ghoſt (to bear the Weight of that important Office) *&c.* Theſe Prayers being finiſhed, and the new Elect ſtill kneeling, one of the three Paſtors deſires the Faithful to pray for him, *&c.* Then all kneel, and conclude the Ceremony with ſinging a Canticle ſuitable to the Occaſion."

THE Sermon includes the mutual Duties of Paſtors and their Flock, the Union and Peace between them, the Submiſſion of the Faithful, which yet is not to be a blind Obedience nor ſlaviſh, the Paſtors ruling like Fathers, with Patience, Forbearance and Charity, *&c.* yet without weakning by too much Remiſneſs the Power and Authority of the Goſpel; their Obligation to prefer the Intereſt and Welfare of the Flock to all private Conſiderations; ſerving the Church with Joy and Freedom, not as mercenary hired Servants; giving good Example, in order to enforce their Inſtructions; and avoiding to be concerned in temporal Affairs and worldly Caſes, leſt their more eſſential Duties ſhould be neglected.

PASTORAL Functions conſiſt in preaching, adminiſtring the Sacraments, viſiting, exhorting, and praying for the Faithful. Preaching is, in the *Socinian* Diſcipline, the chief Duty of a Paſtor, in order to inſtruct the Faithful, and feed their Souls by the Word of God. Prayers, Pſalms, or Canticles, which are ſaid before or after Sermon, raiſe the Hearts to God, and inflame the devout with Zeal. The Inſtructions are to be 1. Without any Shew of Erudition, wholly tending to Edification. 2. Without Diſputes, and nothing to be mentioned in them but what is neceſſary to Salvation. 3. Without Eloquence and its Flowers, or any choice Expreſſions. 4. Without Confuſion, clear and methodical, the Arguments concluſive, earneſtly moving Sinners to Repentance. 5. Without enlarging much upon common Topicks. Theſe are the Rules preſcribed in the Author of the Book we cite.

"As to Baptiſm, ſays the ſame Writer, it is ordered that the Paſtors only ſhould "adminiſter the Sacraments; they only therefore are allowed to baptize. We call "Sacraments *thoſe exteriour Actions by which a Chriſtian* [x] *either conſecrates himſelf "(or ([x]) is conſecrated by others) to God and to his Son, in the Holy Ghoſt, and under-*

[t] *Ad ſummum tres.* Never more than three.

[u] *Facta quædam exteriora, quibus aliquis ſe Deo filioque, ejus in Spiritu ſancto, aut alicui propter Deum ... obligatum eſſe .... quoad vixerit ..... conteſtatur.*

[x] This is upon Account of Infants.

" *takes to be devoted to them all his Life:* But as this cannot be done without Wit-
" neſſes and ſome Solemnity; therefore our Author goes on and ſays, *the ſaid*
" *Chriſtian enters into an Engagement with ſomebody* (meaning the Paſtor) *for the Love*
" *of God and of his Son.*"

The *Socinians*, like other Proteſtants, admit but two Sacraments, but before Baptiſm they lay their Hands upon Children[y], to teſtify, that " from the Cradle[z]
" Infants, even before they are fit for Baptiſm, ought to be conſecrated to God, and
" to Chriſt, which Ceremony is alſo to ſerve as an Admonition to their Parents, to
" take upon them a ſolemn Ingagement, to breed them up according to the Will of
" God." This Impoſition of Hands, ſeems to be a new Invention of the *Socinians*, but they bring this Reaſon for it, That Infants, not being capable to give an Account of their Faith, or, by Conſequence, to reap any Benefit, from the Things ſignified by Baptiſm, it muſt be owned they cannot engage themſelves to Chriſt; ſo the Paſtor's Bleſſing, (which accompanies the Impoſition of Hands) and the Exhortation which they make to the Parent of the Infant, ſupply the Defect of Capacity, till coming to the Uſe of Reaſon, they may be ſenſible of the Obligation contracted by Baptiſm. Such is the Ground of that Cuſtom, which is performed by the *Antitrinitarians*, as follows. A Paſtor goes to the Houſe where the Child is, ſays a Prayer, which, if Time and Place allow of it, is often accompanied by ſinging a Canticle: Then he makes an Exhortation to the Childrens Parents, lays his Hands upon the Infant, naming him, and bleſſing him in the Name of God, and deſiring his Grace and Protection for him, chiefly † to fit him for taking the Obligation of ſerving God and Chriſt in Baptiſm. This is followed by another Prayer, to give God Thanks for the Child's Birth, to beg his Forgiveneſs for the Sins of all preſent, and his Grace for that Child, and all other Children of the Faithful, and for the Parents, *&c.* A general Bleſſing concludes this devout Ceremony.

We may eaſily conclude from hence, that the *Socinians* have the ſame Notions about Baptiſm, as the Anabaptiſts, and that they think no one can receive it, unleſs he is able to know the Difference betwixt Truth and Falſhood, to know God, and embrace the Chriſtian Doctrine by Choice: Beſides which, they require Piety and Devotion, an humble Sentiment of their Unworthineſs, all which the Miniſter is to inquire into. Baptiſm itſelf is conferred, by Immerſion, in a clear running Water[z]: The Miniſter, thoſe who are to be baptiſed, with their Friends and Relations as Witneſſes meet. The Paſtor explains the Effects, Excellency and Dignity of Baptiſm, makes an Exhortation to the Candidates, and deſires God will baptiſe them with his Holy Spirit, *&c.* When all the preſent Witneſſes have ſaid *Amen*, the Paſtor goes into the Water, and thoſe who are to be baptiſed go in likewiſe, and kneel. The Miniſter ſays, *I baptiſe thee with Water, in the Name of the Father,* &c. *may the Lord Jeſus baptiſe thee with his Holy Spirit.* Whilſt he pronounces theſe Words, he puts one Hand on the Head, the other on the Chin of the Baptis'd, and thus dips them. He then comes out of the Water, a Canticle is ſung, and the whole concludes with a Prayer.

[y] *Baptiſmi aquæ prodromus eſt manuum parvulis Impoſitio.*

[z] *Manus parvulis recens natis .... eoſtne imponuntur .... ut per Benedictionem Paſtoris, & admonitionem parentum, illi quidem .... initientur .... hi vero ad illos ſecundum voluntatem Dei educandos .... obligentur.*

† *Vovens ... ut ad Sacramentum Deo Chriſtoque ejus dicendum adoleſcere poſſit,* &c.

[z] *Convenient in locum (qui eſt aquæ limpidæ) Baptiſmi.*

By this Baptiſm all theſe faithful become, and are owned as perfect Members of the Chriſtian Antitrinitarian Church: The Day after they receive the Communion, with ſuitable Exhortations, and Acts of Devotion. We now muſt introduce the Ceremonies uſed by thoſe Sectaries, in the Adminiſtration of the Euchariſt, (which Word [a] they prefer to thoſe of *Chriſt's Body, or the Lord's Supper.* With them, as with ſome other Proteſtants, the viſible, ſenſible, and real Matter, is Bread and Wine, which are Signs, Types, and Figures, of the Body and Blood of Chriſt: This Sacrament, as that of Baptiſm, is to be given only to thoſe who are inſtructed, and can give an Account of their Faith, &c. Theſe *Brethren* cannot approve, that the Communion ſhould be carried to the Sick [b]: But their Diſcipline allows, that *in a long Diſtemper, when the infirm Perſon earneſtly deſires to pay Homage to Chriſt by this Ceremony* [c], *an Aſſembly may be held at his Houſe.* Except that one Caſe, wherein Decency is highly recommended, and all poſſible Caution, the only Place of Communion is the Church, the moſt proper Time *Sunday*-Morning, it being a Day ſet apart for Piety and Prayer, in brotherly Union, the reſt of the Day may be employed in Meditations on, and Thankſgiving for, the Benefits which God is pleaſed to beſtow upon us: They think it ſufficient to receive once a Year, at Eaſter, and like all other Chriſtians exclude from the Euchariſt thoſe who are under Sentence of Excommunication.

THEIR Manner of celebrating the Euchariſt, is like the Cuſtom of the Calviniſts: They ſit round a Table covered with a clean Cloth, on which is placed ſome Bread, cut into ſmall Pieces, and an empty Chalice, into which the Deacon pours Wine, at a convenient Time; all this is decently covered till the Hour of the Communion-Service. The Paſtor ſtands at the Table, and having adminiſtred the Communion to the others, he takes it himſelf ſitting. Exhortation, Prayer, and the ſinging a Canticle accompany this Ceremony, which ends with a general Bleſſing.

SACRAMENT, ſay they, *is an Oath, an Engagement,* two are made to God, Baptiſm and the Euchariſt, *there remains another Sacrament, which is called Marriage* [d], which is a mutual Engagement between a Man and a Woman. The Ceremonies of it are much the ſame amongſt the *Poliſh Brethren,* as with other Proteſtants. All Chriſtians agree, that Marriage is a ſtrict Obligation, contracted between the Parties, for Life, inſtituted, and ordained by God, in order to people the World in a regular Manner; before Witneſſes, with the intervening Help or Bleſſing of a Churchman, who is inveſted with a Power from Heaven on that Occaſion, all which Conditions are ſo requiſite, and ought to be publickly known, that without them Children are not lawfully begot. Our Sectaries diſallow Marriages with Infidels, or within the Degrees prohibited, [e] by the Laws and Cuſtoms of the Countries in which they reſide: They forbid all Immodeſty, Exceſs, and Vanity, in the Preliminary, or ſubſequent Ceremonies. The contracting Parties ſtand in the Church before the Paſtor, who reads to them [f] a Text, concerning the Duties of

[a] *Nos maluimus antiquam Euchariſtiæ vocem retinere,* &c.

[b] *Ægrotis ſolis Euchariſtiam domi eorum adminiſtrandi morem, ut ſuperſtitioſum, minimè laudamus.*

[c] *Niſi longo detineatur morbo æger, & hoc ritu Dominum .. .. honorare aveat .... tum poterunt fratres ad eum convocari,* &c.

[d] *Reſtat Sacramentum quod non ipſi Deo Chriſto immediatè dicitur, ſed quod alter alteri dicit propter Deum & Chriſtum; vocaturque Conjugium,* &c.

[e] *Eos qui aut præter Dei præſcriptum, aut præter legum dictamen, morem denique inter eos inter quos vivunt receptum, matrimonium inire volunt paſtor copulare cavebit.*

[f] *Stantibus omnibus textum ad officia conjugii pertinentem legit.*

that State, and explains it in a Chriſtian Diſcourſe, which is like a Sermon to them, and to all preſent; then they ſolemnly, and before Witneſſes, Friends, and Relations, make to each other the uſual Promiſes, which are too often forgot, the Paſtor joins their right Hands, and holding his Hand upon theirs, pronounces the Bleſſing, after which they exchange Rings. They are, ſays our Author, [g] *made of the pureſt Gold, no Joints or Separations appear in them, and their round Figure admits of no beginning or ending.* Excellent Types of the Union and Conſtancy of the married Couple! —————— Dancing, Singing, Muſicians and Fiddles, are ſtrictly prohibited at Weddings; as being only Incentives to Uncleanneſs.

In the Order for viſiting the Sick, their Diſcipline preſcribes no particular Ceremony: The Paſtor is indiſpenſably obliged to viſit the Sick, to comfort and exhort them, and to pray for them and his whole Flock: We therefore ſhall give now an Account of their Funeral-Service. The chief Benefit and Comfort, which a Paſtor ought to reap by the Death of the Faithful, is to ſee them depart with an edifying Repentance, and Submiſſion to the Will of God: The Ceremonies uſed by moſt Proteſtants are not many; if now and then they obtain large Legacies, and lead, as one may ſay, the Teſtator's Hands to their own Profit; this is neither ſo common as in ſome other Countries, nor does the Subſtance ſo left, turn to the enriching whole Communities: However the Diſcipline preſcribes as to the Place, "that "it be left to Choice, though they do not condemn thoſe who bury in Church-"yards." The Body of the Deceaſed is placed in its Coffin, at the Door, or in a Ground Room of the Houſe, till the Time of Burial. The Paſtor begins a Pſalm, and ſings it with the Faithful preſent, pronounces a Sermon, to exhort and comfort them for the Loſs; on the ſhort Duration and Uncertainty of Life, the Sins of the dead Perſon, and of thoſe who are ſtill living; the Virtues, good Qualities, and Faults of the deceaſed *Brother*, &c. Then Prayers are ſaid, to obtain Mercy, and Forgiveneſs of Sins; which being over, the Aſſembly goes out, and the Paſtor ſtanding at the Door takes leave of the Company, in the Name of the deceaſed [h]. Before the Body is put into the Ground, another Exhortation is made, accompany'd with a ſhort Praiſe of the dead Perſon, according to his Merit, but rather over than under. The Ceremony is concluded by eating and drinking; Wine in plenty is given to thoſe who honour it with their Preſence, to drown Sorrow, as is the Cuſtom in the Northern Countries.

The Elders and Deacons are called the Paſtor's Hands [i], being like Inſtruments which he makes Uſe of; their Functions are well known, as to the Manner of chuſing them, it is the ſame with the *Poliſh Brethren*, as with other Proteſtants.

In order to keep the Flock to its Duty, Paſtoral Inſpection, Correction, and Cenſure are employed; either in private or in publick: The firſt is not any ways frightful, but then it ſeldom mends the Guilty; the publick, as in proceſs of Time it becomes an Anthema, or Excommunication, the very Name of it is dreadful in all Communions; it generally breeds a Hatred againſt thoſe who incur that Cenſure, which is not eaſily overcome, the excommunicated Perſon being looked upon as the Object of God's immediate Puniſhment. And in ſuch Circumſtances natural Pride decides in our Favour, as if our Sins were more pardonable, becauſe either

[g] *Annuli ...ex ſolido & ab omni fæce depurato auro conſtantes, ita ſunt compacti, ut nulla in iis partium ſciſſura, nullæ commiſſiones appareant .... ob orbicularem ſuam figuram, nec principium ſui nec finem obtendunt.*

[h] *Paſtor .... nomine mortui viventibus valedicit*, &c.

[i] *Paſtorum velut manus, quibus tanquam inſtrumentis .... utuntur*, &c.

Chance,

Chance, or the Indulgence of others in our Regard, has hindred them from being made publick. However, the Aim of truly Chriſtian Paſtors, in ſuch Cenſures, is only to mend a guilty Brother, and to bring him, by this ſaving Shame, to Repentance: In which Caſe, he muſt make ſome Reparation to the Church, which directs the Duties of each Chriſtian; on ſome Occaſions, a Confeſſion made to a Paſtor, with Signs of Amendment, ſets all to Rights.

The *Socinian* Diſcipline requires, that Paſtors be watchful over the Devotion of their Flock; that they take Notice when, and how often the Faithful come to Church, to hear the Word of God, whether they do it with due Attention and Reſpect; what are the Occaſions of their Neglect, in a Word, that they enquire diligently [k] into every the leaſt Report, of ill Conduct, of Scandal or Diſorder, *&c.*

THEIR Cuſtoms about Synods, or eccleſiaſtical Aſſemblies, Conſultations, collecting Money for charitable Uſes, and publick yearly Faſts, to atone for the Faults committed in the Courſe of the Year elapſed, and to beg the Continuance of God's Favour, *&c.* are no ways ſingular; ſo ſetting aſide what is controverſial, we ſhall not trouble our Readers with further Extracts from that Diſcipline, in which we cannot help commending, at leaſt, their Moderation, and ſeemingly charitable Condeſcenſion.

The *Socinians* followed theſe Ordinances, till the Year 1658, when they were baniſhed out of *Poland*; which proved a conſiderable Loſs to, but not the entire Ruin of this Hereſy; on the contrary it ſpread itſelf the more, and without ever obtaining ſuch Toleration, to preach and meet together as the Anabaptiſts, Quakers, *&c.* have done: This Sect has cunningly inſinuated itſelf, in moſt Chriſtian Communions, even in thoſe which ſeem the moſt oppoſite to their Doctrine; inſomuch, that if the Hearts of many pretended Orthodox could be laid open [l], more *Anti-Trinitarians* would be found out, than can be imagined; and 'tis to be fear'd the Church of God would be diſpeopled, and reduced to a ſmall Number of Elect; by the unexpected Diſcovery of ſuch a Number of hidden and inviſible Hereticks.

The *Socinians* are taxed with meaſuring their Faith by the narrow Bounds of their Reaſon, *God*, ſay they [m], *never commanded that Man ſhould believe what cannot be comprehended .... we are created with an Underſtanding fit to conceive .... and to deny what is impoſſible:* They are likewiſe accuſed of being uſeleſs to Governments, becauſe, like the Anabaptiſts, they are againſt War, and the Functions of Magiſtrates. All Chriſtians who admit a Revelation, know that Reaſon has its Bounds; but how far they reach is the Queſtion, which is not a proper Subject for this Work. As to the other Accuſation, we are inclined to believe, that if ever they meet with a publick Toleration, they will alter their Mind, and not refuſe their Share of either Civil or Military Offices: Some might even be brought to accept of rich Church-Livings.

WE ſhall ſay nothing of what is called modern Arianiſm, chiefly in *England*, becauſe theſe Diſputes are well known to our Countrymen; and after all, though there are but too many wedded to ſuch Principles, yet they have not made any Schiſm or Sect apart. All we need take Notice of in this Place is, that now a-days every Opi-

[k] *Etiam ad rumores de illorum vita aures arriget.*

[l] The *Hiſtory of Socinianiſm*, printed in 4to. at *Paris*, ſays, that *Socinianiſm* appears boldly in moſt Proteſtant States, and in the Books of ſeveral Proteſtant Doctors; and cites even *Jurieu.*

[m] *Deus nunquam voluit, aut juſſit debere hominem credere id quod non poteſt intelligi, nec percipi . . . hominis intellectum fecit aptum .... ad negandum quod impoſſibileſt ....*

nion is taxed with *Arianiſm* and *Socinianiſm*, if it deviates in the leaſt from the common orthodox Expreſſions about *one God and three Perſons*. 2. That few are qualified either by their learning or reading Eccleſiaſtical Authors, or even by a fair way of handling Controverſy, to ſettle the juſt Bounds to *Arianiſm* or *Socinianiſm*. 3. That the Variety of Syſtems, frequent Diſputes, and endeavours during fourteen Ages to clear up Difficulties, have had no other Succeſs than to throw a darker Veil on the Underſtanding. 4. That all thoſe who have entertained the Publick with new Notions, have been branded with the Names of Hereticks and falſe Doctors. But if our Readers are over-fond or curious to read ſuch Books, they may find Employment by peruſing Dr. *Clarke's Scripture Doctrine of the Trinity*, printed at *London* in 1712, as alſo *Toland*'s *Chriſtianity not myſterious*, publiſhed in 1696. And in order to proceed fairly, they muſt likewiſe take the Trouble to read with equal Attention, the Writers on the other ſide of the Queſtion, a long laborious [n] Task! which when they have gone through, they will probably be convinced at laſt, that Authority muſt and ought to prevail, that it is neceſſary not only to govern common People, in whom it ſupplies the Want of Senſe; but even to direct the greateſt Wits in their Enquiries, by which without this help, they are often miſled from Doubt to Incredulity, from Incredulity to Atheiſm.

We ſhall conclude this Diſſertation with *Arminianiſm*; ſo called from *Arminius* [o], who headed that Party, which in 1609 preſented to the States of *Holland* a *Remonſtrance*, from which they had the Name of *Remonſtrants*. In that Writing all their Doctrine was reduced to five Points.

The firſt was about Election and Reprobation, the Faith and Perſeverance of the Faithful, and the Incredulity and final Impenitence of thoſe who are damned: They widely differed from the Doctrine of the Reformed Churches.

The ſecond maintained that Chriſt died for all Men without Exception.

The third owned that the Grace of God is neceſſary to do good Works. But

The fourth denied that Grace operates in us with an *irreſiſtible* Power.

The fifth inſiſted that one cannot poſitively affirm that the *Regenerate* cannot looſe Grace entirely: An Opinion of ſuch Importance, ſaid the *Arminians*, ought to be weighed, and well conſidered over and over. (It was in the Synod of *Dordrecht*, where the *old Orthodoxy* of *Calvin* got the better: We call it *old Orthodoxy*, becauſe of late *Arminianiſm* is in great Vogue, and a modiſh Religion in ſeveral Proteſtant Countries.)

Beſides the above-mentioned Articles, the *Arminians* are againſt original Sin, and deny the Imputation of the Juſtice of Chriſt; they likewiſe raiſe ſome Diſputes about the Satisfaction of Chriſt; in a word, all the particular Tenets of *Arminianiſm* are to be found in the ſaid Synod of *Dordrecht*, which condemned them [p]. The Divines, as is uſual in ſuch Diſputes, grew warm [q], and at laſt an open Schiſm en-

[n] The Work may be abridged by a ſerious Peruſal of a Book intitled, *An Anſwer to Dr.* Clarke *and Mr.* Whiſton, *&c.* printed in *London* in the Year 1729.

[o] The Hiſtory of *Arminius* is well known. He undertook to anſwer a Book which had been publiſhed againſt (Calviniſtical) Predeſtination: he weighed all the Reaſons on which his Adverſary grounded his Opinion; was convinced by the Force of thoſe Arguments; embraced the Sentiments of his Adverſary, and maintained them even better than his Book had done. This is the firſt beginning of *Arminianiſm*. Such Accidents have happened more than once. See in the *Colomeſiana* the Story of the two Brothers *Reynolds*, one a *Roman* Catholick the other a Proteſtant; they ſo diſputed one againſt the other that each changed Sides.

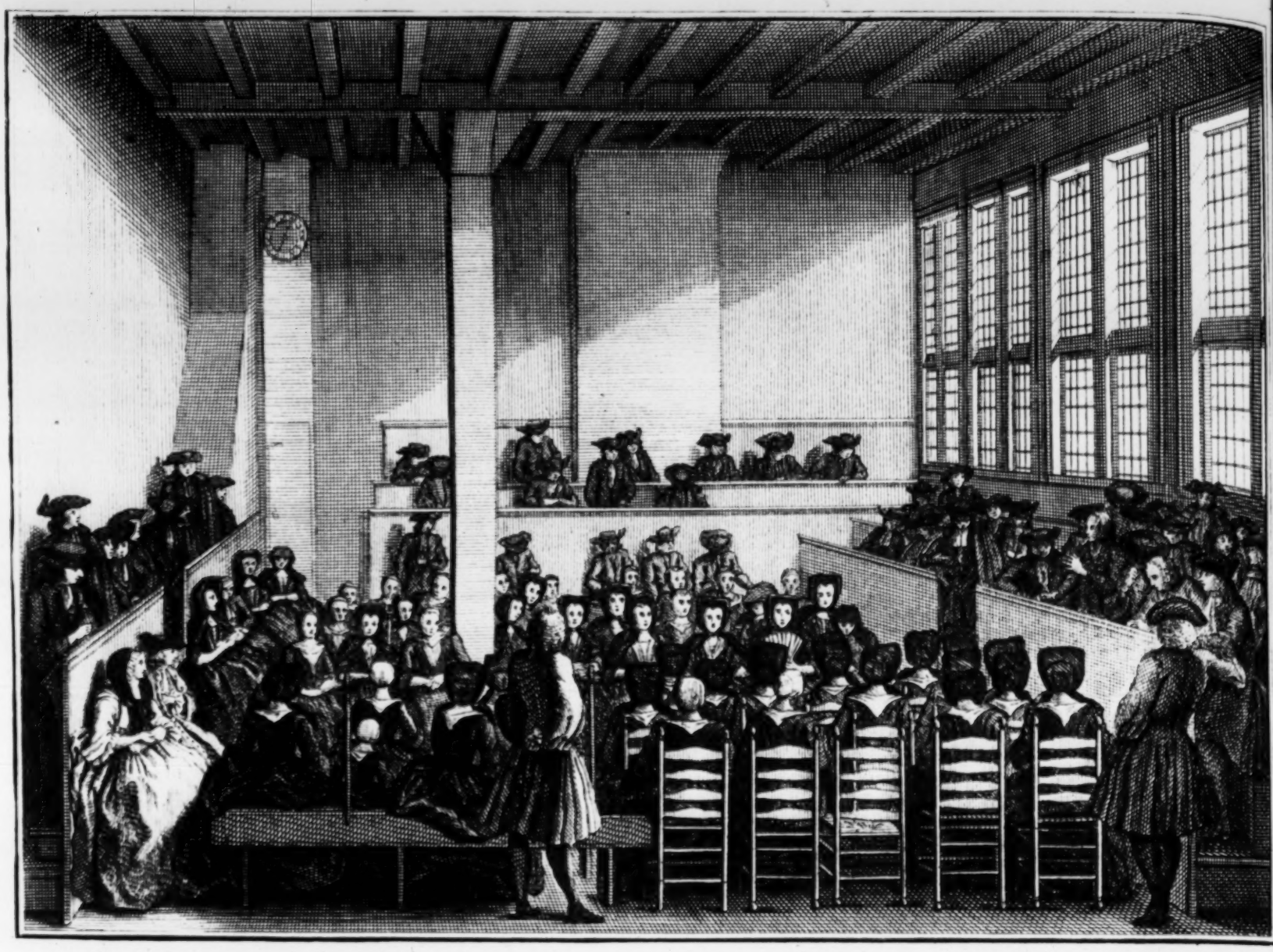
[p] See *Epiſt. Eccleſ. & Theol.* Ep. 317. p. 527.

[q] *Jurieu* and *Gomar*.

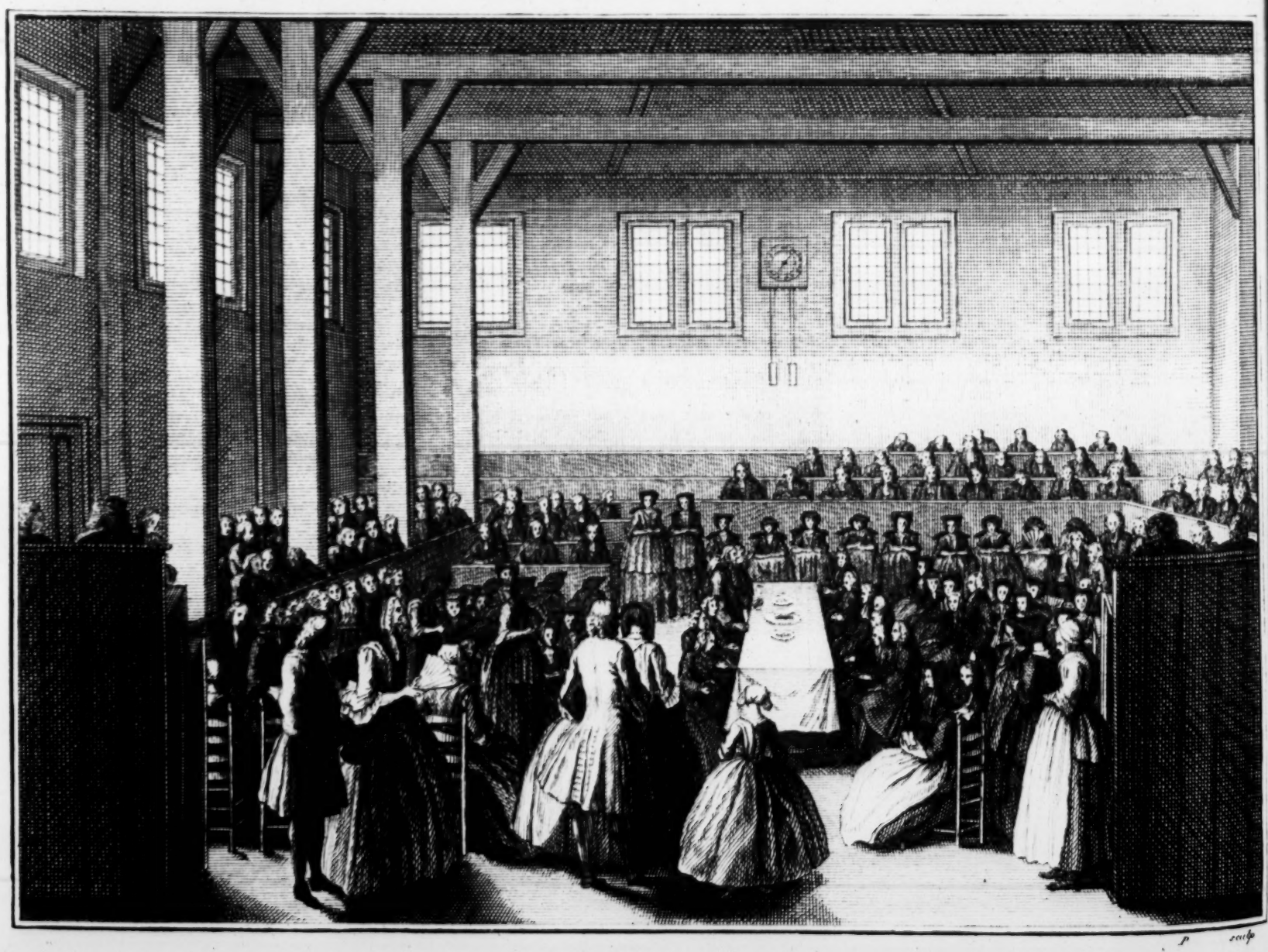
sued. The *Arminians* were accused before the civil Magistrates as ' Factious and Rebels: they have likewise been often branded as Abettors of *Socinianism* and *Libertinism*, and suspected of worse Crimes. But we need not enter into those Disputes which were occasioned by the *Arminians*, shewing as much Inclination to *Toleration*, as their Opponents did a bitter Zeal for Persecution. At present the *Arminians* have their own Churches, in which they quietly perform their Devotions, as other Reformed Sects.

' The famous Dutch *Cato*, *Barnevelt*, lost his Life partly on that Account or Pretence.

BRITISH
11 FEB 69
MUSEUM



ASSEMBLÉE de ceux qu'on appelle COLLEGIANS a Amsterdam.



Leur CENE a Rynsburg.

A DISSERTATION

On the Cuſtoms, &c. of thoſe who are called in *Holland Collegianten*, and *Rhynſburghers*.

THEY have been ſettled at *Rhynſberg* [a] above a Hundred Years, and meet twice in every Year: This is known in the Country; but as they ſeldom hold their Aſſemblies, it is not much to be wondered, that Foreigners ſhould not ſo much as be acquainted with their Names; The following Account is authentick, the Author being one of the chief Members of that Society.

WE muſt firſt take Notice, that they are much miſtaken, who take it for granted, that *Collegianten* and *Rhynſburghers* are the ſame; but to ſet them right, we muſt put them in mind, that the *Collegianten* own their Name, to the Manner in which their ſmall Societies were formed; The Nature of theſe *religious Meetings* cannot be better deſcribed, than by comparing them to the friendly Societies, which we call *Clubs*, and the *Dutch Collegeen*. They likewiſe bear ſome Reſemblance with the *Myſtical Schools*, which we have mentioned, when ſpeaking of the Pietiſts. However, we ſhall call them *Clubs*.

IN theſe *Clubs* therefore, every Man may, and has a Right, to ſpeak what Religion ſoever he may outwardly profeſs, what Syſtem ſoever he may follow, and let his Notions be ever ſo much out of the common Way of thinking: On this one only Condition, that he owns Scripture to have been divinely inſpired. Churchman or Layman, every one explains that Text as he ſees fit, and freely may utter whatſoever he thinks about Religion, either in general, or in regard to any particular Sect. Women are not allowed the ſame Privilege, as amongſt *Quakers*, for they muſt hold their Tongues. And indeed theſe *Clubs* have nothing to do with the *Spirit within* of theſe Enthuſiaſts, nor with its Impulſes: What any of the *Club* ſays, is the Produce of his Studies, and Meditations on the Bible, or of his own ingenious Diſcoveries. Moreover (and moſt People of a bold and free Spirit will approve this Part of their Rules) the *Club* is not to be kept under Subjection by any one Doctor, or by three or four, who, as is done in other Aſſemblies, keep all the Diſcourſe to themſelves. Beſides the *Club* of *Rhynſburg*, from which they derive the Appellation of *Rhynſburgers*, there are many others, in ſeveral Towns and Villages of *Holland*, *Frieſland*, and *Weſt Frieſland*; at *Amſterdam* [b], *Roterdam*, *Harlem*, *Leyden*, *Groninghen*, *Lewarden*, &c. what need we mention any more Towns? As to Villages, the moſt noted *Club* meets at *Sardam*, and is remarkable for being compoſed of Members who belong various Sects. For, leſt our Readers ſhould forget it, we muſt once more put them in Mind, that in theſe Clubs only one eſſential Point is agreed on, to wit, the divine Inſpiration of Scripture: They are at full Liberty to explain it as they think fit, and to build any Syſtem they pleaſe upon that Foundation.

[a] *Rhynſbergh* is a Village near *Leyden*.

[b] The Print here annexed repreſents one of theſe Clubs.

THEIR devout Exerciſe begins by reading a Canticle and a Pſalm, which is afterwards ſung, then a Prayer is propoſed, which being ended, the Text appointed for the Subject of their Chriſtian-Entertainment, or ſometimes any other Text is read, the Brethren preſent are invited, to make Uſe of the Freedom of thoſe *Clubs*, in objecting what Difficultles, making what Remarks, or giving what Admonitions and Exhortations they pleaſe. If no one riſes to ſpeak, then thoſe who were appointed to handle that Subject ſpeak to it, (for leſt the *Club* ſhould ſeparate without any Diſcourſe, two are always appointed to ſpeak;) when they have done, Silence is kept for a conſiberable Time, that any one may make what Objections, *&c.* he thinks fit, to what has been ſaid. The whole Ceremony concludes with a ſuitable Application and Prayer.

No Regiſter is kept of the Names of the Members belonging to the *Clubs*, and in Reality, they are but *a Body compoſed of ſuch Members as are borrowed from all Sorts of Sects, in order to meet twice every Week*, (Sundays, and Wedneſdays.) If this Definition does not pleaſe ſome, they muſt, however, be forced to look upon them as a Society of Chriſtians, brought up in divers Syſtems of Religion, *Arminians*, *Mennonites*, *Unitarians*, *Myſticks*, &c. Each of which keeping to his own Religion, frequents the *Clubs*, to utter with Freedom his Thoughts about the Senſe, the Doctrine, and the Inſtructions contained in holy Writ, and by that Means acquire greater and ſurer Knowledge, and give Edification one to the other, *&c.* If the divine Authority of holy Writ is owned, no-body is looked upon as a Heretick, though their Way of explaining it, or arguing upon it, is ever ſo bold. Thoſe who lead diſorderly Lives, or blindly follow their Paſſions are, they ſay, the only Hereticks, for God will ſhew more Mercy to falſe Notions and Errors of the Underſtanding, than to the Sins againſt Morality, which are committed willfully and knowingly, againſt the Dictates of Reaſon and Conſcience.

THESE *Clubs* were begun about 1619, and owe their Beginning to the Spirit of Perſecution, which then reigned in *Holland*, which has occaſioned the Members of them to run into the other Extream: Three Brothers, called *Vander Codde* (in Latin *Coddeus*, who had a fourth Brother Profeſſor of *Hebrew* at *Leyden*) were the firſt Founders of theſe Meetings. All three were *Arminians*, and lived in three different Villages, one of them was an Elder in his Pariſh, and lived at *Rhynſburgh*: They were not inſpired as the Apoſtles, but reſembled them in their low State of Life, being either Huſband-men, or Tanners; moreover they were well verſed in Scripture, which they read and meditated upon with great Aſſiduity, and lead a moral, ſober Life. *Arminianiſm* was then at a very low Ebb, both becauſe it had lately been condemned in the Synod of *Dordrecht*, and upon political Accounts; ſo far, that *Arminians*, when found out, were dealt with as Enemies to God, and civil Society. The Miniſters of the *Remonſtrants* were forbid preaching, and even baniſhed, if they refuſed to ſign the Act of Excluſion and Suſpenſion from the Miniſtry; which was drawn up againſt *Arminianiſm*, after the Victory obtained in the ſaid Synod of *Dordrecht*, by the *Calviniſtical Orthodox*. Others, who would not ſign the ſaid Act, were fined, and Rewards promiſed to thoſe, who ſhould diſcover and denounce a *Remonſtrant Miniſter* to the Magiſtrates. We cannot affirm poſitively, that the Hopes of Gain brought on many ſuch Diſcoveries of theſe new *Palagians*[c], but we are fully aſſured, that the Goſpel does not appoint ſuch ſelf-intereſted Ways of finding out *Hereticks*; and that whoever made Uſe of them,

[c] This Name is alſo given to the *Arminians*.

probably were not *predeſtinated to Salvation by the eternal Decree.* However by theſe Proceedings the Remonſtrants were deprived of their Paſtors and Teachers. Then the above-mentioned three Brothers, to the End that all Exerciſe of Devotion might not be laid aſide, propoſed to ſet up a *Religious Club*, into which, beſides *Remonſtrants*, People of all Sects were admitted in Proceſs of Time, all as *equal Brethren*, for their mutual Edification.

THE firſt of theſe *Clubs* was eſtabliſhed at *Warmand*, a Village where one of the *Vander Codde* lived. A great Number of *Remonſtrants*, who could not then meet either openly or privately as *Arminians* for fear of ſevere Fines, were over-joyed at this Opportunity of aſſembling together as Friends under a Name of Society, very common in the Country, and in which Religion is never ſuppoſed to be concerned. When the Heat of Perſecution abated, ſeveral Miniſters of the *Remonſtrants* returned into their own Country, and offered their Services as Paſtors; but were told by *Vander Codde*, that their new Inſtitution, being on the Model preſcribed by St. *Paul*, 1 *Cor. chap.* 14. *verſe* 26 and following, did admit or require Paſtoral Functions.

THIS *Club* was ſoon removed to *Rhynſburgh*, where it increaſed conſiderably, and was joined by two famous [d] Paſtors of the *Remonſtrants*, who were received as *Brethren* only. Several other Places of *Holland* followed this Example, and had alſo their Clubs, which at firſt were ſtrictly enquired into, but at laſt connived at.

THIS is the beſt Account we could get of the Inſtitution of thoſe *Clubs*; others pretend it to be of an older Date, tho' eſtabliſhed on the ſame Plan, governed by the ſame Rules, and grounded on the ſame Expoſition of St. *Paul*'s Words. This Diſpute may be reconciled by owning that the oldeſt were only made up of *Anabaptiſts* and other Fanaticks; and that after all, ſuch Meetings may have been held in all Perſecutions, as we ſee Conventicles and clandeſtine Aſſemblies are to this Day in *England*; but let us not diſpute about Words.

IT is likewiſe reported, that *Grindal* Archbiſhop of *Canterbury* held ſome ſuch Meetings in the Reign of Queen *Elizabeth*; but as they were kept openly in the Church, and under the Protection and Direction of the Dioceſan Biſhop; they cannot be ranked amongſt *Clubs* and clandeſtine Aſſemblies. Nevertheleſs as it concerns *England*, we ſhall give a ſhort Account of them. The Time of their Meeting was once a Month, ſometimes twice; only Churchmen were allowed to ſpeak; the Subject, and the Perſons who were to handle it, were appointed before-hand; the youngeſt of thoſe Preachers began, and the others followed according to their Age; ſo that the oldeſt ſpoke laſt, recapitulated what the others had ſaid, praiſed what deſerved it, corrected their Faults with Mildneſs; their whole Diſcourſe was in order to compare the Text in hand with others, to ſettle its true and genuine Senſe, the ſacred Writer's Aim, the exact Significancy of the Words, the various Tranſlations, the Conſequences which flowed from it, and to expoſe the wrong Explications of Hereticks and falſe Doctors. If we conſider the Circumſtances of thoſe Days, and that every Preacher was allowed to publiſh his Opinions freely, it muſt be owned the Variety of Syſtems and Opinions could not but produce warm Debates; but the grave Divines who preſided in thoſe Aſſemblies by Order of the Biſhop, moderated their Heat, and helped to keep good Order. This laſted two or three Hours; yet ſuch was the Variety of Matter treated on, and of Opinions concerning it, that the Hearers were never tired: The whole began and ended with a Prayer,

[d] *Camphuſius*, and *Geſteranus*.

and then they went together to a *Brotherly Dinner*. The Queen expreſſed her Diſlike of thoſe Aſſemblies, the Archbiſhop was ſtrenuous for them, and wrote a Book in their Defence; but to no purpoſe, *Elizabeth* diſcountenanced them.

AFTER this ſhort Digreſſion, we now return to the Dutch *Clubs*; they made an open Profeſſion of Toleration, ſo far that in 1677, and in 1680, moſt of thoſe *Clubs* in *Holland* contributed largely to the Erecting and Endowing at *Amſterdam* the *College* of *Orange*, which is founded alſo for the Maintenance of Orphans, not only of their own Sect, but of others; and the ſame has been done in other Places of *Holland*: A glorious Effect of that human Diſpoſition which ought to influence all Men notwithſtanding the Diſputes about Religion!

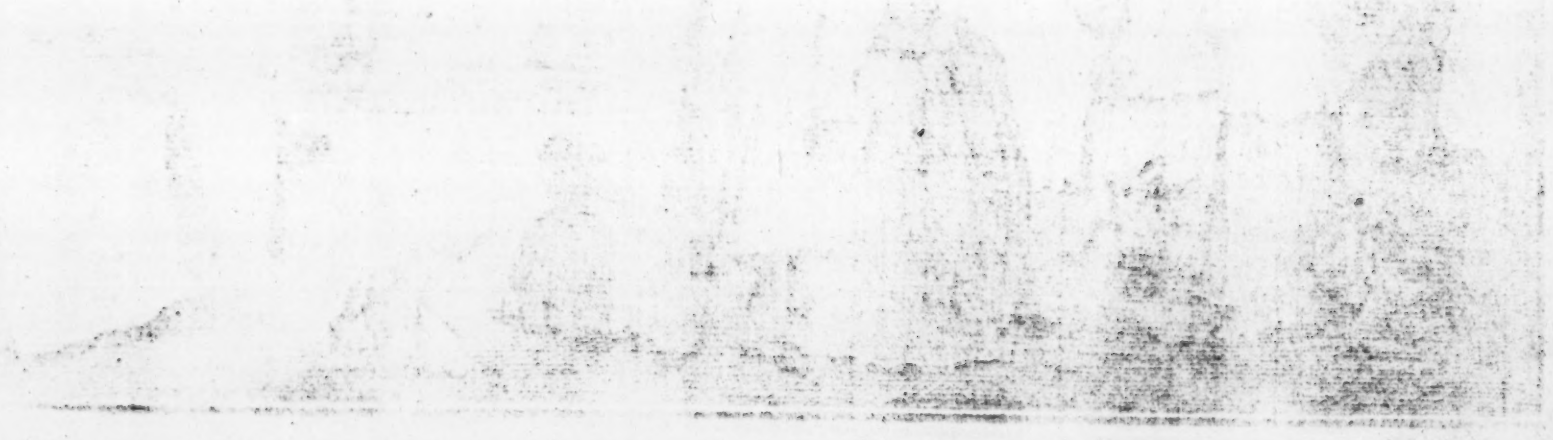
As to the *Rhynſburghers*, they are made up of *Mennonites*, *Remonſtrants*, *Unitarians*, *Calviniſts*, *Lutherans*, &c. who from all Parts meet at *Rhynſburgh*, as the Jews heretofore at [d] *Jeruſalem*. They aſſemble only twice a Year, at Pentecoſt and on the laſt Sunday in *Auguſt*, to partake of the Lord's Supper, and whoever leads a regular Life, according to the Scripture Precepts, may be admitted, whatever Opinion he may otherwiſe entertain even about the Eſſence and Nature of this Sacrament. The Eve of the Communion Day is to be employed in a Review of their Sins, and diſpoſing their Hearts. Two Diſcourſes are pronounced before they receive, the firſt on the Lord's Supper in general, and the Death of Chriſt in particular, the other explains the Motives of their Meeting in that Village, to unite themſelves like Chriſtians and Brethren without Diſtinction of Parties, without declaring themſelves *ſome for Paul others for Apollo*, as the Jews celebrated their Solemnities together in the Temple, not minding the Diſputes betwixt the *Phariſees* and *Sadduces*. They deplore the Evils which flow from Schiſms; "Is it not much better, ſays a *Rhynſ-* "*burgian* Teacher, to admit every Chriſtian who believes the Scripture, and endea- "vours to live up to its Rules, according to the Law of Chriſt? We therefore in- "vite them all to take the Communion with us,..... without minding the odious "Appellations with which they are beſpattered, and without giving any Room in "our Souls, to that *Gall of Bitterneſs* which moſt Men look upon as a Proof of their "Zeal for the Doctrine of Chriſt." Theſe and ſuch Diſcourſes being ended, they perform the Communion [f] Service, in the ſame manner as the *Calviniſts*. The Alms collected from the Faithful are depoſited in the Hands of the Secretary of that Village, who gives a Receit for it, and diſtributes itto the Poor of *Rhynſburgh*. This Solemnity is concluded with a Diſcourſe by way of Thankſgiving to God; and next Morning they take leave of one another, with mutual Exhortations to Perſeverance in the true Religion, and faithful Service of God. All may ſpeak, teach, or adminiſter the Communion: yet theſe Functions are generally performed by People who beforehand are prepared, and ſometimes appointed to do it. *Rhynſburgh* being at a great Diſtance, the *Frieſlanders* of that Sect meet yearly at *Lewarden* to partake of the Lord's Supper, as is done at *Rhynſburgh*: "An evident Proof, ſay they, that "we are not guilty of the Superſtition imputed to us, of having a particular Devo- "tion for the Village of *Rhynſburgh*."

NEXT to the Lord's Supper, the only remarkable Ceremony of theſe Sectaries, is their Baptiſm; of which, one of their own Members gives the following Account: The Candidate for Baptiſm, makes publickly his Profeſſion of Faith on a *Saturday*

[d] They do not look on *Rhynſburgh* as a more holy Place than other Towns; which the Jews did in relation to *Jeruſalem*, and *Roman* Catholicks to the conſecrated Churches, but have only regard to their own way of baptiſing in a running Water.

[f] The Prints here annexed repreſent their *Baptiſm* and Communion.





L. F. du Bourg inv.

Le BAPTÊME



B. Bernaerts sculp. 1736

TÉME RHINSBOURG.



BRITISH
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in the Morning, before an Aſſembly of *Rhynſburghers*, held for that Purpoſe: A Diſcourſe is pronounced, on the Excellency and Nature of Baptiſm: The Miniſter and Candidate go together to a Pond, behind a Houſe belonging to the Sect; (we might call it an Hoſpital, ſince they receive for nothing, thoſe who have not wherewithal to pay their Reckoning at the Inns.) In that Pond the *Neophite*, *Catechumen*, or *Candidate* is baptiſed by Immerſion, if a Man, he has a Waſtecoat and Drawers, if a Woman, a Boddice and Petticoat, with Leads at the Bottom, for the Sake of Decency. The Miniſter, in the ſame Dreſs as the Men wear, is alſo in the Water, and plunges them in it, pronouncing, at the ſame Time, the Form uſed by moſt Chriſtian-Communions. This being over they put on their Cloaths, go back to the Meeting, hear an Exhortation to Perſeverance, in complying with the Precepts of Chriſt. A publick Prayer is ſaid, and ſome Canticles or Pſalms ſung.

THESE are the moſt ſingular Cuſtoms, of thoſe who are called in *Holland* *Collegianten* and *Rhynſburghers*: 'Tis ſaid, that this Sect, and that of the *Unitarians*, who are mixed with them, with the *Quakers*, and with the *Anabaptiſts*, is very much diminiſhed: Others pretend, that all Sectaries have learnt to diſſemble, more than their Predeceſſors, and that this Diſguiſe makes ſome over-credulous, but devoutly inclined Perſons, flatter themſelves with the Hopes, that Hereſy and Libertiniſm loſe Ground. But probably they are moſt in the Right, who think that the Religion of *Mammon* does get a Superiority over all others. We muſt be contented to ſuſpend our Judgment, and deſire that the Grace of God may be granted to all Mankind.

An quidquam nobis tali ſit munere majus?

A DIS-

A DISSERTATION

On the ſingular Doctrine of a Sect which is accuſed of *Libertiniſm* and *Deiſm*.

THE generality of Mankind know no Difference betwixt *Deiſts* and *Atheiſts*, yet they are widely different; not to ſay 'tis hard, even next to an Impoſſibility, that there ſhould be any real *Atheiſts*. The Exiſtence of a ſupreme Being is ſo evidently proved, the diſtinguiſhing Characters of Good and Evil, and their Conſequences, are ſo deeply ingraved in the Conſcience of every Man, that they cannot entirely throw off the Notion of a God. Accordingly we find that the moſt unpoliſhed and barbarous Nations have always entertained ſome Belief of a Godhead, and cannot be looked upon as Atheiſts: The ſame muſt be ſaid of the *Chineſe*, of the Inhabitants of *Japan*, and of all Idolaters: for tho' *Tertullian* ſays truly *that there is no God, if he is not*[a] *one*; yet it does not follow that all thoſe who worſhipped more than one, thought that there was none.

ATHEISM then is a *Chimera*, but *Deiſm* is not ſo; to own the Being of one God, to worſhip him, yet ſo as to embrace, out of Policy, what Religion ſoever is is moſt in vogue, and favoured by the Government, is as natural to the general Bent of Mankind, as to live under that Government as long as our Affairs require it, or our Inclination leads us. As for thoſe, if there be any ſuch, whoſe Principles are deſtructive of publick Society, they might be thought to go beyond *Deiſm*; but either they are not ſerious in their lawleſs Schemes, which if ſucceſsful, would prove their own Ruin, as well as of the reſt of Mankind; or rather they act againſt their own Knowledge, to acquire an empty Reputation of ſenſeleſs Wit.

ON the other Side, both in civil and eccleſiaſtical Societies, ſeveral are accuſed of *Deiſm*, who are no ways guilty of it: and the more they complain of ſuch Uſage, all their Proteſtations ſerve only to ſtrengthen the Prejudice conceived againſt them. Thus an Indifferency as to the various Opinions which divide Chriſtendom, too extenſive a Toleration of all Sects, Errors of divers kinds, ſuch as thoſe of the *Anabaptiſts*, *Socinians*, *Remonſtrants*, &c. Even too much Freedom in cenſuring the Faults of Churchmen, and the Quibbles of the Schools, are looked upon as the worſt ſort of *Deiſm* by fiery Zealots or over-ſcrupulous Chriſtians.

BUT the Sect we are now giving an Account of, is of a *mixt Deiſm*, as is evident by their Tenets. The Founders of it were *Pontian of Hattem*, and another *Dutchman* named *Woutelaer*, who, they ſay, added ſome of their own Notions to the Syſtem of *Spinoſa*, and interlarded the whole with ſome *myſtical* Opinions of the *Pietiſts*. This Sect of *Hattem* ſtill meets, but with ſo much Privacy, that no one is admitted to their Aſſemblies, unleſs he can give evident Proofs of his being a truſty Mrmber of their Society. This Precaution is neceſſary to avoid the grievous Penalties inflicted

[a] *Deus ſi non unus eſt; non eſt; quia dignius credimus non eſſe, quodcunque non fuerit ut eſſe debebit.* This ſeems to favour *Bayle*'s Problem, in his *Thoughts on Comets*.

upon

upon them by an Edict of the States of *Holland* and *Weſt Frieſland*, which orders, that they ſhall be baniſhed or caſt into Priſon, and ſeverely puniſhed as Enemies to Virtue, to Divine Worſhip, and Diſturbers of the publick Peace; that their Books ſhall be ſuppreſſed, and the Authors, Printers and Publiſhers proceeded againſt as directed in the Edict about *Spinoſiſm*.

Our curious Readers may find a full Account of *Baruch* or *Benedict Spinoſa* in *Bayle*'s Dictionary, to which may be added his *Life*, publiſhed by *Maximilian Lucas*, one of his Diſciples; he was born at *Amſterdam*, Son of a *Portugueſe* Jew: His bold Explications of Scripture occaſioned his being excommunicated, and caſt out of the Synagogue; to avoid their Perſecutions, after they had obtained his Baniſhment, he retired to *Rhynſburgh*, then to *Voorburgh*, and laſtly to the *Hague*, where he died. *Lucas* praiſes much his Morals, as to his forgiving Injuries, outward Neatneſs, and Diſintereſtedneſs. His Syſtem is wholly included in this Verſe of *Lucan*:

Jupiter eſt quodcumque vides quocumque moveris.

Meaning that there is but one Subſtance in the Univerſe, by the different Modifications of which all Nature is formed. He ſeems likewiſe, by a Converſation which *Lucas* relates, to have been of opinion, that God had a Body, and that there are no Subſtances merely ſpiritual.

PONTIAN of *Hattem* had been a Miniſter of *Zealand*, in the foggy Air of which Country he invented the Syſtem afterwards publiſhed by his Diſciple *Woatelaer*, who lived at *Amſterdam* beyond the Age[b] of thirty four, and vented his Doctrine, whilſt he ſold Linnen: In the clandeſtine Aſſemblies which he held, he entertained his Audience with the following unintelligible Paradoxes.

1. Every criminal Thought, Word, or Action, is the Effect of Sin; Sin is a Privation of God, of Soul, of Life, 'tis the Death of the Soul; whoever is ſorry for a bad Thought or Deſire, is not ſorry that he is a Sinner, but that his Sins are diſcovered, and that God has made him know the State in which he is.

2. Owning criminal Thoughts, Words, or Actions, is not a Confeſſion of Sins; on the contrary, 'tis a Denial of being a Sinner, ſince it is a Denial of being dead; for to be dead and to be a Sinner is one and the ſame thing.

3. All Sinners are equally dead, being all equally Sinners; Sin may ſhew itſelf in one more than in another; but it is eſſential to Man, whoever is a Sinner this Day, ſhall not be more ſo to Morrow: The Action of Man is not to be called Sin, that Appellation belongs only to his State of Death.

4. Actions therefore do not make the Sinner; but they are Sins only, becauſe he was a Sinner firſt; Sin is the Death of Man, the Actions are only his Corruption, ſuch Corruption as manifeſts itſelf when Bodies are naturally dead.

5. Works good or bad do not change a Man, they only ſhew whether he be good or bad, as Fruits change not the Tree.

6. God is immutable, and ſuffers no Change in regard to us, not even by our moſt criminal Actions: *He is not angry at Man becauſe he has ſinned, but Man ſinned becauſe God was angry with him*..... Satan ſays, *Man has ſinned, let him be puniſhed*; God ſays, *Man is a Sinner*, that is, *he is dead, I muſt raiſe him to Life.* No Man can be pleaſing to God, till after this Renunciation.

7. From thence he concludes, that *they who condemn their Brethren are like the Devil, and thoſe who.... are merciful to them reſemble God.* Man is dead by Sin, Actions

[b] See alſo a Pamphlet called *Korte Aanmerkinge*, that is, *Short Remarks*, &c.

which are bad are the Corruption flowing eſſentially from Death: to be angry at bad Actions is as extravagant, as to be angry at a dead Corps for ſtinking.

8. HE calls Chriſt *Peacemaker*. 'Tis fooliſh to enquire what Faith a Man profeſſes; there is but one Faith. "Whoever thinks himſelf juſt is quiet, he reſts, "and works no more; his Repoſe is the Effect of his Faith. Thoſe who do not "enjoy Reſt, and go on with Works, and do not think themſelves juſt yet, but "endeavour it, thoſe divide themſelves into Sects..... as *Catholicks*, *Mennonites*, "*Socinians*, *Arminians*, &c. they even belong to Religions intirely oppoſite to "Chriſtianity, as *Judaiſm*, *Mahometiſm*, and *Paganiſm* ..... yet all theſe Diviſions "make no Difference amongſt them; they are all alike, ſays *Hattem*, they con-"demn Chriſt, *crucify him over again*, and make him a Liar and an Impoſtor."

9. THREE Perſons are one God, who denies one, denies all three. Jews, Mahometans, Socinians deny the Son, who is the ſecond Perſon of the Trinity; therefore they reject God, therefore they are Atheiſts. Catholicks, Mennonites and Arminians are Atheiſts, ſays *Hattem*, becauſe they are not at Reſt in *Quiet*, but take Pains to give God Glory, and to do his Will.

10. GOD alone can do his own Will, Man worſhips him and does his Will only *paſſively*, by receiving his Impreſſions, *&c.* Then all Religion is only *paſſive*.

11. WHOEVER pretends to any other but this *paſſive* Religion is an *Atheiſt*, by calling *the Will of God* any other Will but that of the Creator.

12. *All thoſe who believe that God has within himſelf a Law which Men are required by God and obliged to fulfil, are Atheiſts and Idolaters*; becauſe all Religion conſiſting in this *being paſſive*, it muſt be a wild and vain Imagination, to pretend that religious Worſhip conſiſts in obeying Laws, ſuppoſed to flow from God.

13. THEN he concludes no one can believe in God unleſs he is inſenſible, immovable, and has no Deſires.

14. THEY have no Faith in God, who are diſpleaſed at any thing that happens; who are not ſatisfied either with their own Conduct, or that of others; who think they can do more, be more holy and happy, and enjoy a more deſirable State.

15. So that whoever deſires to be *any thing elſe than what he is, does not believe in God*, even tho' he ſhould wiſh a ſick Perſon to recover, or a Drunkard to leave off Drunkenneſs: Cenſures and Puniſhments, Repentance, Deſires and Endeavours of Amendment are uſeleſs; Men by ſuch Sentiments reſiſt the Will of God, and become inflexible to it, and conſequently are without true Faith and Atheiſts.

16. THIS Indifferency ought, according to *Hattem*, to make a true Faithful equally ſatisfied whether Virtue or Vice is predominant in himſelf or others; *Paſſiveneſs and Quiet* will be his only Virtues, theſe will keep him *even from knowing Evil, aud render him pleaſing to God the Creator*, whom by the firſt Article of the Creed we are to believe.

17. The Actions of Men are their Fruits, and are ſuch as thoſe who do them: good Fruits cannot be expected from bad Trees, Men are eſſentially bad; 'tis therefore a wicked Oppoſition to the Will of God, to require good Fruits (good Actions) from Men.

18. THE Son is the Word of God and his Wiſdom.... our Prophet and Doctor, *&c.* all the Expreſſions of Scripture teach us, that believing in him conſiſts in receiving his Teſtimony as infallible..... Now the Teſtimony of the Son of God is that *the Will of God is not in Precepts, that our Actions are not the Obedience we owe him: We*

obey by Faith, and the Will of God is his eternal Decree. We are neither better nor worſe by our Actions.

19. THE Corruption of Man is according to God's Will, *Man is naturally dead, naturally wicked, naturally damned,* &c. yet our Works are the Works of the Son of God, by which we know we are Sinners, dead, without Soul, without God, in a Word perfect Atheiſts, *&c.*

20. But a true Faithful is not ſorry for his Sins, he owns them, humbles himſelf in the Sight of God, acknowledges that he is dead, and that as ſuch he can only ſpread Infection (commit Sins) and this is all the *Repentance* and *Confeſſion* required: ſo ſays *Hattem*, and adds, " That no one believes in the Son of God, but owns " that he rejects the Divinity: to own a God is to deny that one is dead." Who can underſtand this Nonſenſe? and what dreadful Conſequences flow from ſuch Principles?

21. THE Love of God and of our Neighbour does not conſiſt in Actions. This would be a Denial of God's Juſtice; and prove only as a Diſguiſe of our hating the ſupreme Being.

22. THE Love of God conſiſts in Faith, and that is ſhewed by being pleaſed with the Puniſhments he inflicts, and thoſe are our bad Actions. Probaby *Hattem* himſelf did not underſtand his own Expreſſions.

23. THE Faithful alone are filled, glad, and content, *&c.* All is the Work of God, therefore every thing pleaſes them: they are always perfect, becauſe they are ſuch as God thought fit they ſhould be. Their Works are their Puniſhment, they own it and thus are juſtified: they alone are the regenerate Children of God, his Heirs, and are intimately united to him by the moſt tender Affection; which *Hattem* and moſt *Myſticks* expreſs after the Model of *Solomon*'s Canticle by the moſt endearing Words employed in Love Affairs.

THESE are the chief Tenets of *Hattem*, a ſtrange Jumble of *Quietiſm* and other Hereſies, with which, no doubt, our Readers are ſufficiently tired: Theſe Sectaries were accuſed of *Atheiſm and Libertiniſm*, and no Wonder; they ſuppoſed every Body elſe to be *Atheiſts*, and by Retaliation the ſame was objected to them: again, it was reported[a] that they enliſted Men in the Devil's Name, and made them ſwallow in a Glaſs of Wine a Paper with the Word *Devil* wrote upon it; that their Teachers were Wizards, and uſed Conjurations: which Calumnies (if we believe this their Apologiſt) had the deſired Succeſs in reducing the *Hattemites* to fly their Country, or to abſcond. We muſt not omit letting our Readers know that *Pontian of Hattem*[b] had frequented the *Cocceian* Schools.

SOME pretended Wits who have lately renewed in *Holland* the Syſtem of the Soul of the[c] World and the Eternity of both[d] might with Juſtice be reckoned *Spinoſiſts* and *Deiſts* more than *Hattem*. One of them indeed pretends to be far from a *Spinoſiſt*, by eſtabliſhing ſome Difference[e] betwixt God and Nature. The ſame Writer maintains alſo, that the Trinity is only three Modifications of the ſu-

[a] See *Buitendyk*'s Letters to *Davervelt*, Letter third.
[b] See Letter fourth to *Davervelt* towards the End.
[c] This Soul is ſaid by ancient Philoſophers to be united to Matter, as our Souls are to our Bodies, and is the Life of Matter, as the Soul is the Life of the Body: But tho' inſeparably united as our Soul is not our Body, ſo God is not Matter. Others have been of Opinion, that Matter is coeternal with God, as a Shadow is coæval with the Body.
[d] This Author and his Diſciples, as much as can be gueſſed from his Reaſons, ſeem to think that Matter flows from God, as Light does from the Sun.
[e] See a *Dutch* Book entitled, *Imaginary Chaos*, &c.

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preme Being; that Extenſion is eſſential to God, and is the ſecond Perſon; that Creation is from all Eternity, *&c.* He and ſome others, namely one *Deurhof*, have had ſome Followers, and held as they do ſtill ſome ſmall Aſſemblies, in a very private Manner, to avoid the Proſecutions which the Magiſtrates might make againſt them [a].

THE ancient and modern *Wits* have always endeavoured to bring into Contempt the Religions ſettled in every Country: But never thought fit to break Society upon that Account with the reſt of Mankind. And after all their Arguments, have been forced at laſt to own the Neceſſity of ſome Religion, not only to keep Men in Awe, and out of Fear [b], but becauſe they were convinced of the Being of a God by Dint of Demonſtration; when forced ſo far, they have denied *Revelation*, yet could not avoid acknowledging that God might reveal himſelf by ſome Means or other, that being ſo much above our Reach of Underſtanding, his Authority muſt overcome all Objections; thus theſe Libertines, Deiſts, pretended Wits, with their bold Inquiries, are reduced to own the Weakneſs of their boaſted Reaſonings, and to *humble themſelves under the powerful Hand of God.*

THEY ought likewiſe to be reckoned as *Deiſts*, who believe that all Religions are equally agreeable to God, provided they are not oppoſite to the Laws of Nature: *God they ſay loves Variety in Religious Worſhip.* But if he has revealed any Religion, that only can be agreeable to him, which he has preſcribed; and how can Man know, without Revelation, what exterior Worſhip is acceptable to the ſupreme Being? They alſo muſt be deemed *Deiſts*, who, as *Toland* and *Woolſton*, under Pretence of crying down Superſtition, have attacked Religion itſelf, as being loaded [c] with *ancient Errors, ancient Frauds, ancient Lies, which by Length of Time* [d] *have been taken for Truths, and which the old Heatheniſh* Romans *highly prized, and I wiſh, ſays* Toland, *I might not be forced to ſay Chriſtians do likewiſe* [e]. Superſtition is no doubt a great Evil, Fables and Stories have brought Religion into Diſrepute, and cannot be countenanced by any rational Man, unleſs actuated by Avarice, Ambition, Ignorance, or an over credulous Fear: We muſt then conclude, that a truly religious Man *renders to God what is due to him*, ſubmits himſelf, and the whole Extent of Reaſon, to his infallible Word; adores him in Spirit and Truth; loves him, without ſervile Fear, out of Gratitude and Duty; expects all Good from his bountiful Hand, deſpiſes the Terrors of Death, and rejects all the falſe Notions of an inexorable Fate [f].

[a] Such Meetings are ſtill held in ſeveral Towns, in retired Places, and under inoffenſive Pretences, ſuch as mutual Viſits, ſmoaking a Pipe, or drinking Tea, which is followed with Talking of Religion, *&c.*

[b] *Primus in orbe Deos fecit Timor.*

[c] *Antiqui errores, antiquæ fraudes, antiqua mendacia.* Adeiſidæmon, p. 31.

[d] *In rebus tam antiquis ſi quæ ſimilia veri ſunt, pro veris habeantur ſatis habeam*, Livy.

[e] *Maximi certe talia fecerat Romanum vulgus, utinam & Chriſtianum dicere non poſſem!* Adeiſidæmon, p. 34

[f] *Felix! qui potuit rerum cognoſcere cauſas,*
Atque metus omnes & inexorabile fatum
Subjecit pedibus, &c. Virg. Georg. lib. 2.

11 EE 69

INDEX.

A.

ABELIANS or *Abelites*, though married and approving Matrimony, yet lived continent, and only adopted the Children of others, 186: Origin of their Name, *ibid.*

Adamiſn, Whether what has been ſaid upon it, ought to be accounted fabulous, 186

Adamites, Hardly compoſed whole Sects, 185. An Account of thoſe who pretended to imitate the Innocency and Nakedneſs of our firſt Parents, 186. Their Chief, *ibid.* Modern *Adamites*, and their Founder, *ibid.* 187

Adelphians. See *Maſſalians*

Adelphius, A *Maſſalian* Doctor, baniſhed from *Syria*, 156

Advent, Derivation of that Word. 62

Agricola, Chief of the *Antinomians*, 169

Allut, A Joyner and a *Prophet*, His Predictions, 158 159, Forms a ſmall Society at *Amſterdam* 163

Ambroſe, (St.) Whether he be the Author of the *Te Deum* 58

Anabaptiſts, Their Opinions vigorouſly attacked in *England*, 22

Anabaptiſts, Whether *Melchior Hofman* can be called their Patriarch in the *Netherlands* and Parts adjacent, 165. How high the Beginning of that Sect may be traced, 166. They have had Predeceſſors and Forerunners as well as other new Sects, 167. Name of their Chiefs, *ibid.* Their Increaſe, 168. Impurities with which they have been charged, 169. Their taking of *Munſter*, 170. Their Syſtem digeſted into ſeven Articles, *ibid.* 171. Divided in ſeveral Branches, 172. Their Errors, *ibid.* An Account of their Diſcipline, *ibid.* 173. Some *Anti-Trinitarians* and *Socinians* are to be found among the *Dutch Anabaptiſts*, 174

Anathema, How dreadful in *England*, and the Manner it is inflicted, 67

Ange, (Cardinal St.) Odd Expreſſion of his againſt granting the *French* the Communion under both Kinds, 34

Annats, Taken off in *England* by Act of Parliament, 4

Annointed. See *Millenarians*

Antinomians, or *Iſtebians*, Doctrine of thoſe Hereticks, 169

Anti-Trinitarians, Pretend that the Texts made uſe of to prove the Divinity of Jeſus Chriſt, are not convincing, 208. That the firſt Fathers of the Church favour their Opinion, *ibid.*

Apoſtolicks, Name aſſumed by the *Quakers*, 3

Apoſtolicks, Name of a Sect in the 13th Century, 166

Archbiſhops, *(Engliſh)*, Their Ordination and Functions, 49

Archdeacons, Their Functions in the *Engliſh* Church, 54

Arminians, or *Remonſtrants*, Their Tenets, 217. Their Churches, 218

Arminius, Chief of the *Remonſtrants*, Hiſtorical Account of him, 317

Arragon (the Kings of), Pretended to the Gift of curing the King's Evil, 67

Aſh-Wedneſday, When the Cuſtom of lighting Candles on that Day, was aboliſhed in *England*, 18

Atheiſts, How far they may be deemed State Criminals, 26. There is hardly any real *Atheiſts*, 224

B.

BANS, Muſt be publiſhed three Sundays in the Church of *England*, 82

Baptiſm, Was called *Light* or *Illumination* by the antient Chriſtians, 59

Barbanſon, A zealous Promoter of Myſticiſm, 196

Barclay (Robert), Contributes to the Increaſe of *Quakeriſm*, preſents an Apology in favour of the *Quakers* to King *Charles* II. 115

Barrow, Chief of the *Barrowiſts*, 101. Was hanged together with another Miniſter of that Sect, 102

Barrowiſts, Name given to the *Browniſts*, from one *Barrow*, who became their Chief, 101. Their great Number, *ibid.* Why called *Separatiſts*. Their Baptiſm and Communion, *ibid.* Solemn Proteſtation of thoſe admitted into their Sect, *ibid.* Church they formed in *London*, their Aſſemblies, 102

Barrowiſts, Charged by their Enemies with divers Extravagancies, cruelly perſecuted, 102. Their Idea of the Church of *England*, and their Opinion concerning the Sacraments adminiſtred by Prieſts of that Church, *ibid.* Called one another by the Name of Brother, *ibid.* Their Manner of electing their Miniſters, Elders and Deacons, *ibid.* Their Proceedings upon any Churches ſwerving from the Rules of Chriſtianity, 103. The Power of their Miniſters reduced to narrow Bounds, *ibid.* Any Man had the Liberty to preach, *ibid.* Their Reaſons for ſeparating themſelves from all other Churches, and that of *England* in particular, *ibid.*

Barton (Elizabeth), Commonly called the *Virgin of Kent*. The Monks help her to counterfeit the Spirit of Prophecy, 5

Bath, (The Knights of the) Their Inſtitution 70

Beauſobre, (Monſieur de) Attacks Mr. *Bayle* very warmly, 185. His Opinion concerning the *Adamites*, 188

Becheran, (Abbot) His miraculous Convulſions; is confined and ſet again at Liberty, 163

Becket (Thomas), His Body is burnt, and his Feſtival aboliſhed, 8

Benefice, How obtained in *England*, 53

Benefit of the Clergy, What, 56

Beza, Song attributed to him, 12

Bible, Publickly burnt, 27

Bidley, A Quakereſs, who preſumes to exhort to Peace all the Powers at War, 130. Is kindly heard by King *James* II. then at St. *Germain* in *France*, 131. Applies herſelf next to King *Lewis* XIV. and preſents him her Credentials as from God, *ibid.*

Bizoqui. See *Fraticelli*, 155

Blaurock, Name of a Fanatick who was publickly whipped in *Switzerland*, 168. His Death, *ibid.*

Blood (Duck's) Shewn formerly in *England* for ſome of Jeſus Chriſt's, 8

Boem, Signification of that Word, 153

Bog, Signification of that Term. 157

Bogomiles, Confounded with the *Bohemians*, 157

Bohemians or *Gypſies*, Their beggarly and wandering Life, thought by our Anceſtors to be Spies for the *Turks*, 153. Whether they come from the Southern Parts of *Aſia* and *Africa*, or rather from the *Meſſalians*, a wandering People diſperſed in *Thracia Bulgaria*, &c. *ibid.* Confounded with the *Bogomiles*, 157. Are puniſhed with Death by a Statute made in King *Henry* the VIIIth's Reign: In *France* they are ſent to the Gallies. *ibid.*

Bohm. A Shoemaker, and an Author inclined to Fanaticiſm, 200. An Account of his Doctrine, 201

Bonner, Paſtoral Inſtructions that *Engliſh* Biſhop publiſhed in the Beginning of the Year 1543, to recommend to Churchmen the reading of the Bible, 10. His Endeavours to maintain the Romiſh Religion, 15. His Oppoſitions to the Book of Homilies, and the Order of the Viſitors, *ibid.*

Borrel, Name of the Chief of the *Borrelliſts*, 129

INDEX.

Borrelliſts, Name of that Sect which follow *Borrel*'s Doctrine, 129

Bullen (Ann), Removed from Court and recalled, 3. Marries King *Henry* VIII. 4. Her Coronation, *ibid.*

Bound, A Presbyterian Doctor who wrote a Treatiſe on the Sabbath, which was ſuppreſſed by the Archbiſhop of *Canterbury*, 98

Bourignon (Antvonette), Her ſilly Opinion concerning Man in his State of Innocency, 186. Parallel of her and *Labadie*, 203

Brethren of the Paſſion, Who, 10

Brethren (Switzer), Who they were, 168

Bridget (St.) What was St. *Bridget*'s perpetual Fire at *Kildare*, 83

Broſgeband, A Lutheran Preacher, who exclaimed vehemently againſt the *Roman* Church, 198

Browniſts, Name of certain Refiners of *Puritaniſm*, which they had from one *Robert Brown* their Chief, 101. Were perſecuted, and why, *ibid.*

Brown (Robert), A Preacher of *Norwich*, who after inveighing bitterly againſt the Church of *England*, retires to *Middleburg* in *Zealand*, where he forms a new Church, and after that comes back to *England*, where forſaking the Severity of his Principles, he embraces the other Extreme, 101

Bruce (Robert), Choſen a Miniſter in *Edinburgh* in 1598. Refuſes the Impoſition of Hands, but is prevailed upon afterwards to receive it, 37. His Reaſons for ſuch Behaviour, *ibid.*

Bruis (Peter of), Chief of a Sect of that Name 165

Bucer, His Advice for correcting the new Liturgy of the *Engliſh* Church, 23. Proſecuted and condemned after his Death, 26. Plan of the Reformation he propoſed to King *Edward* VI. *ibid.*

Bulkley (Sir *Richard*), One of the Protectors of the *French Prophets* in *England*, 158

Bungus of Bergamo, Author of a Book wherein he pretends to demonſtrate that a thouſand is the Cubical Number of Eternity, 106

Burnet (*Thomas*), His Opinion concerning the Earth before the Flood, 104

C.

CALENDAR (the Engliſh), Contains ſtill the Feſtival of ſeveral Saints, 60

Calvin, His ſevere and moroſe Temper influences on his Doctrine, writes a Letter to the Protector of *England*, 20. His Succeſſors have copied more of his Faults, than of his good Qualities, *ibid.*

Cameron (Archibald). See *Cameronians*.

Cameronians, An Account of that Sect, 106. They rebel againſt the King, and reunite themſelves afterwards to the Presbyterian Kirk, 107

Camiſars, Origin of their Name, their Proceedings, the firſt Article of their Religion, 145. Character of their Leaders, 146

Caput Jejunii, Name of the firſt Day of *Lent*, according to ſome antient Authors, 66

Cartwright, A zealous and learned Presbyterian Doctor, 98

Cathars, Name given formerly to the *Manicheans*, 85

Catharine of Arragon, Her Marriage with King *Henry* VIII. occaſions the Schiſm, 2

Cavalier, The Name of one of the Chiefs of the *Camiſars*, his Birth and Profeſſion, 146. Takes upon him, with the Military Command, the Sacerdotal Function, *ibid.* His Cunning in making thoſe of his Party approve his Accommodation with Marſhal *Villars*, 147. Is received with great Demonſtration of Joy and Reſpect, by his Countrymen then in *Holland* and in *England*, *ibid.*

Ceſalpin, or *Aſalpin*, His Opinion concerning the Soul, 136

Charles I. King of *England*, Faſt the Church has conſecrated to the Memory of that Prince, 64

Charles II. King of *England*, Reſtores to the *Engliſh* Biſhops their Authority, 37. Sends for four Presbyterian Miniſters up to *London*, from *Scotland*, who were conſecrated Biſhops, *ibid.*

Chiliaſtes, Conformity of their Doctrine with that of *the Millenarians*, 105, 106

Chriſtmas, The Antiquity of it is uncertain, 62

Chriſtian, Definition of a good Chriſtian, 46

Chryſomalus (Conſtantine), Taught Anabaptiſm in *Conſtantinople*, 166

Churchmen, Make Religion conſiſt in deſtroying all, 34

Church-yards, The Cuſtom of having them about or near the Temple, was practiſed by the *Heathens* 13

Cingares, Name the *Italians* give to Gypſies, 153

Circumciſion (Feſtival of the), When firſt known in the Church under that Name, 63

Clarke (Doctor), Cited

Claſps, Name given to ſome *Mennonites*, 179

Clergy (the) is neceſſary in civil Society, 60

Cocceians. See *Cocceius*.

Cocceius, His Difference with *Voetius*, 204. His Doctrine, 205

Codde (*vander*) Sirname of three Brothers, who eſtabliſhed the Colleges or religious Clubs in *Holland*, 219

Collegeen, Clubs or Aſſemblies in *Holland*, wherein they diſcourſe of religious Matters, 219, 220. The Members of thoſe Clubs profeſs an entire and unlimited Toleration, 222

Colleges, Religious Aſſemblies ſet up in *England* in Queen *Elizabeth*'s Reign, 221. Order obſerved therein, *ibid.*

Collegianten or *Collegians*, The Members of ſome religious Clubs in *Holland*, ſettled chiefly at *Rhynſburgh*, 219. How they muſt be diſtinguiſhed from thoſe called *Rhynsburghers*, *ibid.* See *Collegeen*.

Comenius, Author of a Millenarian Syſtem, 105. The Time he fixed for the Beginning of his thouſand Years, *ibid.*

Commination, What, 66

Communion, How adminiſtred in the Church of *England*, 75. The Altar ought to be covered with a white Linen Cloth. *ibid.* Prayers repeated on that Occaſion, *ibid.*

Communion, The *French* petition Pope *Pius* IV. to have it under both Kinds, but in vain, 34

Confeſſion, Whether the Cuſtom of beginning Divine Service by the Confeſſion is as antient as St. *Baſil*, 58

Congregationaliſts, The ſame with the *Browniſts* or *Barrowiſts*. See thoſe Words.

Convulſionaries of *France*, Miracles that occaſioned their Riſe, 163. Proceedings againſt them, 164

Convulſionaries of *England*. See *Prophets of the Cevennes*.

Cope, Ornament in the Church of *England* for Biſhops, Deans, and Canons of Cathedrals, 55

Copin, A Chief of the *Flemiſh* enlightned, 152

Coronation, Ceremonies obſerved at the Coronation of the Kings of *England*, 46

Courayer (Father), Writes on the Validity of the Ordination of the *Engliſh* Biſhops, 30

Cranmer, Zealous Promoter of the *Engliſh* Reformation, 3. Raiſed to the See of *Canterbury*, 4. Confirms King *Henry*'s Marriage with *Ann Bullen*, ibid. Compoſes a Catechiſm, 19. Invites *Peter Martyr* into *England*, 20. Is degraded and burnt, 26

Cromwell, His high Station placed him at the Head of the Reformation. 9. His Death, 10

Crucifix of Boxley, Sirnamed *the Statue of Grace*, What Frauds the Monks practiſed with it, 8

Cup (St. *Magnus*'s), What, 83

D.

DAY of Bread and Light, What, 59

Deans, Their Ordination, and Functions in the *Engliſh* Church, 47

Deiſm, What is meant by that Name, whether it admits the outward Profeſſion of any Religion whatſoever, 224. Compound Deiſm of *Hatten* and *Woutelaer*, *ibid.*

INDEX.

Deiſts, Whether all thoſe that believe all Religions equally acceptable to God, ought not to be accounted *Deiſts*, 224
Divinity, What is meant by a Courſe of Divinity in ſome Proteſtant Countries, 109
Dominica in Albas, Derivation of that Name 69
Donatus (St.) Killed a Dragon of a prodigious Size with only the Sign of the Croſs, 72
Doucin, Chief of ſome Anabaptiſts in the 13th Century, 166
Doxology, Origin of it. 58
Druideſſes, What they were, 153

E.

EDWARD VI. King of *England*, Progreſs of the Reformation in his Reign, 15, 16. His good Qualities, *ibid.* His Averſion for the *Romiſh* Religion makes him refuſe Princeſs *Mary* his Siſter, the free Exerciſe of it, *ibid.*
Edward the Confeſſor, Was cannonized by Pope *Alexander* III. 68
Elements, Are now the ſame they have ever been, 151
Elizabeth Queen of England, Shews an Inclination to favour the Uſe of Images, 14. Was brought up with a ſtrong Averſion to the Pope and the Romiſh Church, 28. Loved Ceremonies and Splendor in religious Worſhip, *ibid.* Divers Regulations made by her at her Acceſſion to the Throne, *ibid.* Shews ſome Reluctancy to take upon her the Title of Head of the Church, 28
Ember-week, Origin of that Name, 66
Emes, Name of a Doctor the *French Prophets* pretended to reſtore to Life, 161
Engliſh, Uſages eſtabliſhed in their Devotions 57
Engliſh Biſhops, Their Ordinations, 49. Their Functions, 50. That of *London*, the firſt Peer of *England*, *ibid.* Their Titles, *ibid.* Their Vicars and Officials, *ibid.*
Ephiphany, Cuſtom practiſed in *England* on that Day, 64
Enlightned, A Sort of Fanaticks who hold moſt dangerous Tenets, 148, 152
Eumopildes, What they were, 149
Excommunication, Is of two Sorts in *England*, 67
Expectation-week, What, 70

F.

FAGE, The Name of a pretended Prophet, 158
Fagius, Proſecuted after his Death, 158
Faggot Countries, Are thoſe where Hereticks are burnt, 91
Fanaticks, How far they may be deemed State Criminals, 26
Fatio de Duilliers, A Fanatick accuſed of having but very little Religion, 158. He was Secretary to the *French Prophets* in *London*, *ibid.*
Feſtivals, kept in *England*, 60
Fierte St. *Romain*, Hiſtory of it, 71
Fitzwater, His Differences with *Keith*, 128
Flagellants, May be conſidered as *Adamites*, 188
Flotar, Agent and Treaſurer of the *French Prophets* in *London*, 158
Friday (*Good*), Moſt ſtrictly kept in *England*, 68
Foſſombrone (*Pietro di*) Firſt Doctor of the *Fraticelli*. 153
Fox (*George*), Apoſtle of the *Quakers* 111. What Idea his Followers entertained of him, *ibid.* Was from his Youth of a melancholy Temper, *ibid.* Books falſly attributed to him, 112. How he felt the firſt Impulſion of the Spirit, *ibid.* Leaves off his Trade of a Shoemaker, *ibid.* Perſecuted by Satan 113. His Viſions, Prophecies, and outward Modeſty, *ibid.* Inveighs bitterly againſt the Church and Clergy of *England*, *ibid.* Impriſoned at *Nottingham*, where the Name of *Quaker* was firſt given him and his Followers, *ibid.* His great Patience in bearing Affronts, 114. His Marriage with one *Fell*, ibid. Great Regard ſhewed him by *Cromwell*, ibid. Goes to *Ireland*, where he exclaims againſt the Doctrine of all the Proteſtants Churches, *ibid.* His Voyage to *America*, and his Return into *England*, where he is taken into Cuſtody, but ſet at Liberty again, *ibid.* His Character, *ibid.*
Fox (*George*), Sirnamed *the Younger* for Diſtinction Sake, petitions the King in Behalf of his Brethren the *Quakers*, 116
Franke (*Auguſtus Hermanus*), His Hiſtory, 198
Fraticelli, Time in which theſe Monks appeared firſt in *Italy*, 155. Their Doctrine and their wandering Life, *ibid.*
Free-Maſons, mentioned, 203
Free-Thinkers, Have endeavoured to renew in our Days, the Syſtem of the Soul of the World, and the Eternity of it 227
Funerals, How performed in *England*, 89

G.

GALENITES, Name of ſome *Mennonites*, 179. Their Diſputes concerning the Divinity of Jeſus Chriſt, *ibid.*
Galenus, Chief of the *Galenites*, 179
Gardiner, Biſhop of *Wincheſter*, whether he be the Author of the ſix new Articles upon Religion, propoſed in *England* in 1539. 9
George (*David*), His Errors, 168
George (St.) Proceſſion of the Knights of the moſt noble Order of the Garter on the Feſtival of that Saint, 70
Giles, Chief of a Sect called the *Intelligents* 196
Glaſſer, A reformed Preacher, who inveighed againſt *Lent*, in a Sermon at St. *Paul*'s, 15
Godfrey, Earl of *Coventry*, deprives the Inhabitants of that Town of their Privileges, 92
Godiva, The Name of *Godfrey*'s Lady. See *Godfrey*.
Gray (*Elizabeth*), A Propheteſs. Her pretended Miracles, and her Dialogue with *Lacy* a famous Prophet, 160
Grindal, Protects ſome Colleges ſet up in *England*, 221
Grubelius, A Fanatick, who endeavoured to ſtir the People to Sedition in *Switzerland*, 168
Guy, The Inventor of voluntary Flagellations 188
Gypſies. See *Bohemians*.

H.

HAmilton (*Patrick*), Why put to Death, 32
Hatten (*Pontian of*) accuſed of having renewed the Syſtem of *Spinoſa*, 224. His Doctrine, 225
Henry VIII. Is looked upon as the Author of the Schiſm in *England*, 2. Marries *Catherine* of *Arragon*, *ibid.* His Paſſion for *Ann Bullen*, ibid. His Marriage with the firſt declared null, and that with *Ann Bullen* confirmed by *Cranmer*, 4. Appeals to a general Council, 7. Excommunicated by the Pope, he finds Means to revenge himſelf, 9. Whether he died in the Romiſh Religion, 14. His Obſequies, *ibid.*
Henry, Chief of a Sect called *Henricians*, 166
Hertford (*the Earl of*), Protector of the Kingdom of *England*, 14. Was inclined to an entire Reformation, *ibid.*
Hick, Anabaptiſt Preacher, who reproached the *Quakers* with not being Chriſtians, 124
Hierarchy (*the Engliſh*), Is not of Divine Right, but by Law eſtabliſhed, 50
Hofman (*Melchior*), Whether he may be looked upon as the Patriarch of the Anabaptiſts in the *Low-Countries*, 165
Holy-days. See Feſtivals.
Hooper, A reforming Biſhop who would not be conſecrated with the Pontifical Robes, 22, 23. May be conſidered as the Head of the *Non-conformiſts*, ibid.
Horbius, Inveighs againſt the Lutheran Diſcipline, 198. Suſpected of *Quakeriſm*, 200

INDEX.

Hoton (Elizabeth), was the firſt Woman who ventured to preach publickly among the *Quakers*, 114
Houames, A ſort of Vagrants in *Arabia*, accuſed of enormous Crimes, 188
Hubmeyer (Baltaſſar), A Chief of the Anabaptiſts, 168. Preaches his Doctrine in *Switzerland*, ibid. Is burnt at *Vienna*, ibid.
Hutter, A Promoter of Anabaptiſm in *Moravia*, is burnt at *Inſpruck*, 168
Hutterians. See *Hutter*.

I.

JAMES I. Endeavours to re-eſtabliſh Eſpicopacy in *Scotland*, 37. Some Alterations of his in the *Engliſh* Liturgy. *ibid.*
Images, Intirely aboliſhed in *England*, 18. The great Scandal they cauſed, *ibid.*
Independents, The ſame with the *Barrowiſts*, 106
Intolerancy, Some *Intolerancy* is neceſſary to prevent *Libertiniſm* in Religion, 26
Iſabella, Name of a Propheteſs, Companion of *Cavalier*, 146
Iſtebians. See *Antinomians*.
Jurieu (Mr.), His Millenarian Syſtem, 105. His over-credulous Temper, 139

K.

KEith (George), Promotes *Quakeriſm*, and becomes a Doctor of that Sect in *Philadelphia*, 115. Being come to *Scotland* he is there impriſoned, 123. Falls at Variance with his Brethren, 127. Is excluded their Society, 128
King's-Evil, The Gift of curing the ſame attributed to the King's of *England*, 68
Knipperdoling, Name of an *Anabaptiſt*, who by a pretended Revelation prompted *John* of *Leyden* to make himſelf King of *Munſter*, 170
Knox (John), Name of one of the chief Retormers in *Scotland*, 27. His Character, *ibid.* Wrote an Apology to the Queen in Behalf of his Brethren, 33. His Voyage to *Geneva* after having been burnt in Effigy in *Edinburgh*, *ibid.* Coming back into his own Country he eſtabliſhes there the ſame Diſcipline as in *Geneva*, 36. Draws up Articles of Eccleſiaſtical Policy, *ibid.*

L.

LABADIE, Firſt a *Jeſuit*, and then a *Proteſtant* Miniſter, 201. Depoſed from the Miniſtry, 202. How he tried the Spirituality of a young Lady, 203
Lacy, An *Engliſh* Gentleman who publiſhed a Book of his own and other Prophecies, 158. Miracles attributed to him, 160, 161. Inſtitutes a new Way of adminiſtering the Communion, 162
Lee (Roland), A Prieſt who married King *Henry* VIII. with *Ann Boulen*, 4
Leenhoff, Author of a Book intitled, *Heaven upon Earth*, 138. Repreſented by his Brethren as a *Libertine* and an *Atheiſt*, *ibid.*
Lent, Antiquity and Signification of it, 65
Leproſy, Whether the Kings of *England* had the Gift of curing that Diſeaſe, 67
Leyden (John of), or *John Buckhold*, Chief of the *Anabaptiſts*, 166. Made himſelf King of *Munſter*, 170
Liturgy, drawn up in *England* in King *Edward* VIth's Reign, 20
Liturgy, Troubles it cauſed under *Cromwell*, 43. Was very nigh aboliſhed by the Authority of the *Puritans*, *ibid.* Altered in 1660. *ibid.*
Lollards (the), Paved the Way to the Reformers in *Scotland*, 32
Lucan, A Verſe of that Poet which includes the whole Syſtem of *Spinoſa*, 225
Luſtration or Purification of the Fields practiſed in *England*, 69

M.

MAck-millan, A *Scot* Highlander, Chief of an Aſſembly of *Enthuſiaſts*, 162
Maizeauz (Monſieur Des), Cited, 53
Mamillarians, An Account of them, 171
Manzius, Name of a *Fanatick* drowned in *Switzerland* by publick Sentence, 168
Marriage Ceremonies in *England*, 82. And Fol.
Marriage (Clandeſtine) 83, 84
Marriage, When it was allowed to the *Engliſh* Clergy, 21
Mary Queen of *England*, The Support of the *Romiſh* Religion in *England*, 28
Marion, A Prophet convicted of Impoſture, Impiety, &c. 161
Martyr (Peter), Invited into *England* by *Cranmer*, 20
Meſſalians, A wandering People in *Bulgaria* and *Thracia*, 154. Sirnamed *Satanians*, *ibid.* Accuſed of divers Crimes, 155. Called *Adelphians* and *Bogomiles*, 156. Confounded with the *Bohemians*, 157
Menno, Converted to *Anabaptiſm*, is very zealous in reforming the ſame, 176. His fair Character, 177
Mennonites, Are the Followers of *Menno*, 176. They diſapprove the ſeditious Deportment of the other *Anabaptiſts*, *ibid.* Divided into two great Branches, 178. Their Doctrine, 180, and Fol.
Mill, An old Prieſt, who upon owning himſelf a Proteſtant, was burnt in *Edinburgh*, 34
Millenarians, Hold the Syſtem of Jeſus Chriſt's reigning one thouſand Years upon Earth, 104
Miracles, Some very unfit to be related, 111
Molinos (Michael), When he publiſhed his Book, 125
Muggletonians, Who they have that Name from, 129
Munſter, Taken by the *Anabaptiſts*, 170
Muntzer, One of the Chiefs of the *Anabaptiſts*, 166. Acquires a great Reputation, 167. Is taken and beheaded, 168
Myſticks, Signification of that Word, 195. Founders of *Myſticiſm*, 196

N.

NAVARRE, Whether the Kings of *Navarre* had the Gift of curing the King's-Evil, 67
Northampton (the Marquis of), Takes the Liberty of marrying a ſecond Wife, though his firſt was living, 18
Nuptials, See *Marriage*,

O.

OLLARIANS, Who, 171
Omphalo-Pſychi, Name of ſome *Monks* of Mount *Athos*, 196
Oxford. See *Univerſities*.

P.

PARIS (Abbot), Miracles wrought on his Tomb, 163. Auſterity of his Life, 164
Parker, A zealous Reformer in *England*, 30. Made Archbiſhop of *Canterbury*, *ibid.* Whether his Conſecration be valid, *ibid.*
Paſtoraux, The Name of ſome Sectaries, 146
Patrons of Churches, Who, 53
Penn (William), Diſtinguiſhes himſelf among the *Quakers*, 116. Is impriſoned and ſet again at Liberty, *ibid.* His Behaviour to his Father, *ibid.* Acquires great Credit, 117. How far he extended Tolerancy, *ibid.* Taken again into Cuſtody on Account of one Book that deſtroyed the Belief of the Trinity, 123. Gains King *James* the IId's Favour, and makes uſe of it to ſerve his Sect, 125. Is accuſed of *Papiſm*, 126. A Letter directed to him from King *James* (then in *France*) makes him ſuſpected, *ibid.* His noble and generous Anſwer, *ibid.*

INDEX.

Penn (William), The King and Parliament grant him the Sovereignty of a Province in *America*, 126. Builds the Town of *Philadelphia*, and eſtabliſhes wholſom Laws therein, *ibid.*

Penſylvania, Name of a Province in *America* given in Property and Sovereignty to *William Penn*, 126

Penteceſt, Why called *Whitſunday* in *Engliſh*, 70

Pew (the reading) not introduced in the Church till in 1603. 66

Peyrerius, His Syſtem of *Pre-Adamitiſm*, 189

Philadelphians, Who, 129

Picart (John), Chief of the modern *Adamites*, 187

Pietiſts, Are among the *Proteſtants* what the *Quietiſts* are among the *Roman Catholicks*, 197. Different Sorts of them, *ibid.* and foll.

Poniatovia (Chriſtina), Loſt the Gift of Prophecy by marrying herſelf, 141

Poor, What is allowed them by the King on *Maunday-Thurſday*, 67

Pre-Adamites, *Peyrerius* pretends that there were Men before *Adam*, 189, and foll. borrowed that Syſtem from the *Rabins* and *Cabaliſts*. 193

Preciſians, Name given formerly to the *Presbyterians*, 100

Predeſtinarians, Their Conduct degenerates into *Libertiniſm*, 22

Predications. See *Sermons*.

Presbyterians, Their Beginning, 26. Thoſe of *Scotland* attack the Pride and Vanity of the *Engliſh* Biſhops, 50. Their refuſing to ſubſcribe to the Diſcipline of the Church of *England*, brought upon them the Name of *Puritans*, 84. Their Separation from the *Engliſh* Church, only exterior, *ibid.* Treated as *Schiſmaticks* by Queen *Elizabeth*, 97. Their particular Diſcipline, 107. Their Synods, 110

Prieſts, Their Ordination in the *Engliſh* Church, 47. Their Functions, *ibid.* 48, 49

Prodicus, Supposed to be the firſt Founder of *Adamitiſm*, 186

Prophets of Dauphiné, Their *Fanaticiſm* firſt began, 139. Their Impoſture diſcovered, 144

Prophets of the Cevennes or *Convulſionaries* of *England*. Their Abettors in *England*, 158. Miracles by which they endeavoured to gain ſome Credit, 160, 161. Their new Way of celebrating the Lord's-Supper, 162

Puritans. See *Presbyterians*.

Q.

QUAKERS, Take upon them the Name of *Evangeliſts* and *Apoſtolicks*, 3. The Spirit the Rule of their Actions, *ibid.* *Cromwell's* Attempt to win them over to his Side without Succeſs, 114. Their firſt general Aſſembly, *ibid.* Treated as Madmen and Diſturbers of the publick Peace, 115. Exclaim againſt the Church of *England*, ibid. Their Doctrine, *ibid.*

Quakers, Flattered themſelves with ſome Tranquillity at the Reſtoration, 115. Their refuſing to take the Oath to the King renews the Perſecution againſt them, 116. Suſpected of harbouring Jeſuits among themſelves, *ibid.* Keep no Feſtivals, *ibid.* Their Meetings, 119. Expreſs a Contempt for Sciences, and Titles of Honour, 120

Quakers, Their Miniſters maintained by voluntary Contributions, 121. Take no Oaths, 122. Have no Sacraments, *ibid.* Their Marriages, *ibid.* Their Funerals, 123

Quakers, Meet with the worſt of Treatment in *America*, 126. Their Differences adjuſted in a Synod, 128

Quakers, Endeavour to eſtabliſh their Doctrine beyond Sea, 130. Had but very little Succeſs except in ſome of the United Provinces, *ibid.*

Quakers, It is not an eaſy Taſk to draw up a complete System of their Doctrine, 131. What Difference they put between a good Chriſtian and a virtuous *Pagan*, *ibid.* Scripture is not the true Guide of Chriſtianity, *ibid.* 132. Some *Jews*, *Turks* and *Pagans* may be true Members of Chriſt's Church. 133. Their Women are allowed to preach in publick, *ibid.*

Quakers, Their Idea of the true Chriſt, 133. Of the Forgiveneſs of Sins, 134. War and Murder, *ibid* Of exterior Prayers, and Baptiſm, 135. Of the Reſurection, and the true Kingdom of Heaven, 136

Quakers, The Tranſmigration of Souls intimated by ſome of them, 137. Others have renewed *Plato's* Syſtem concerning the Paſſions and criminal Deſires of the Wicked after Death, *ibid.*

R.

REFORMATION, When it began in *England*, 3. The Popiſh Yoke ſhaked off, 5

Reformation, Bears not ſuch Marks of Divinity as the Beginning of the Chriſtian Religion, 37

Reformation in *England*, Articles drawn up by the Clergy, 6. Amended and corrected by the King as Head of his Church, *ibid.* The Frauds practiſed in regard to Images and Relicks, cauſes the Suppreſſion of them, 8. The Pope is declared Tyrant and Uſurper of the Kingly Power, 9. The reading of the Bible ordered in all the Churches of *England*, 10. The Maſs changed into a plain Communion Service, 13

Reformation in England. The Biſhops are ordered to take new Commiſſions from the King, 14. Alterations made in regard to Feſtivals, 18. Office of the Church altered, 19. Several Ceremonies aboliſhed, 20. Marriage allowed to Clergymen, 21

Reformation in England, Orders iſſued out to take up all the Books uſed in the old Religion, 22. Profeſſion of Faith of the Reformers, 23. Beginning of the *Engliſh* Presbyterians, 26

Reformation (Epiſcopal), in *England*, 37

Reformation (Presbyterian) bears the Sway in *Scotland*, and is very powerful among the *Engliſh*, 37

Remonſtrants. See *Armenians*.

Rhynsburghers. See *Collegianten*, *Codden*.

Roſay (the Society of), Their Number was not to exceed three, 151. Pretended to be intruſted with three important Secrets, 152

Roſy-Croſs (the Confraternity of the), Took its Riſe in *Germany*, 149. Their Averſion for the Pope and *Mahomet*, 150. Called themſelves *The Confraternity of the Holy Ghoſt*, ibid.

Ruthwen (Lord), His Anſwer to the Queen of *Scotland*, 34

S.

SAbbatarians, or *Seventh-day-men*, Their Doctrine, 106

Satanians. See *Meſſalians*.

Scotland, Reformation in that Kingdom, 12

Sermons, Of the *Engliſh* Clergy deſerve Praiſes, 74

Seton, A Dominican Frier conſidered as one of the firſt Authors of the Reformation in *Scotland*, 32

Socinians, Have that Name from *Socinus*, 207. How they explain the Nature and Incarnation of Jeſus Chriſt, 209. Their way of electing their Miniſters, 211. Their Sacrament, 213. Are often confounded with the *Anabaptiſts*, 174

Soul, Whether material, 227

Spener, His Exclamations againſt the exterior Worſhip of the *Lutherans*, 198. His Severity, *ibid.*

Spinoſa, Syſtem of that Philoſopher renewed by *Hatten* and *Woutelaer*, 224.

Stone, Hollow-ſtone near *Cork*, which furniſhed Wine enough to celebrate Maſs, 83

INDEX.

Stouppe, Author of a Book intitled the *Religion of the Dutch*, 129. Whether he may be accounted for a Man of any Veracity, *ibid.*
Sunday, Kept very ſtrictly in *England*, 59
Surplice, Ornament much reſpected in *England*, which diſtinguiſhes the Clergy from the Laity, 55
Schwenfeldians, Whether they may be reckoned as a particular Sect, 168

T.

Tandeme or *Tanchelme*, Accuſed of having renewed the Opinion of the antient *Adamites*, 187
Te Deum, Who is the Author of it, 58
Tenhard, A Viſionary and crazy Man, 147. His Doctrine and Followers, *ibid.*
Theophany, The antient Name of the Feſtival of the Birth of Jeſus Chriſt, 62
Toland, Mentioned, 217
Trinity, How repreſented formerly in *England*, 18

U.

Valentine (St.) Humorous Diverſion in *England* the *Eve* of that Feſtival, 65, 66
Vergin of Kent (the) See *Barton*.
Vlamingben, Name of a Branch of the *Mennonites*, 178
Unitarians. See *Anti-Trinitarians*.
Univerſities, How long they muſt ſtudy in *England* to attain to the Degree of a Doctor in Divinity in either Univerſity, 56
Voetians. See *Voetius*.
Voetius, Chief of a Sect oppoſed to the *Cocceians*, 204. His Doctrine, *ibid.*
Volet, Who they were, 153
Veko Walet, Propoſition maintained by that *Mennonite*, 178. Is baniſhed, *ibid.*
Uxians, People that uſed to ramble about the County telling Fortunes, 153

W.

Waterlanders, A Branch of the *Mennonites*, 177
Whiſton, Author of a Map called by him, *the Rule of Chriſtian Faith*, 31. His Millenarian Syſtem, 105
Whitſunday. See *Pentecoſt*.
Wicliff, Paves the Way to both the *Engliſh* and *Scots* Reformers, 32
Wolſey (Cardinal), Perſuades King *Henry* VIII. that his Marriage with *Catharine* of *Arragon* was null, 2
Woutelaer, Is accuſed of having renewed the Syſtem of *Spinoſa*, 224

Z.

ZEILER, A *German* Author cited, 168
Zeno, Chief of the *Stoicks*. His fundamental Maxim, 167
Zingenners, Name given by the *Germans* to *Gypſies*, 153

FINIS.

11 FE 69

THE

CONTENTS

OF

VOLUME VI.

Diſſertation on the reformed Epiſcopal Church of England Page 1

Diſſertation concerning the Cuſtoms and Ceremonies of the Church of England. 44

Religious Cuſtoms and Ceremonies of the Church of England 45

Feaſts 61

Vigils 62

Other Days of Faſting or Abſtinence *ibid.*

Religious Cuſtoms of the Church of England, *in the Adminiſtration of Sacraments* 75

Diſſertation concerning the Eccleſiaſtical Diſcipline of the Preſbyterians 85

An Abſtract of the Diſcipline of the Puritans 107

Diſſertation concerning the Religion of the Quakers 111

The Belief of the Quakers 131

Diſſertation containing an Hiſtorical Deſcription of ſeveral Sects and fanatical Meetings, either not numerous, or not much known, or which are not now in Being 140

The Camiſars or Fanaticks of the Cevennes 145

Brethren of the Roſy-Croſs 149

Bohemians 153

The Prophets or Convulſionaries of England 157

The French *Convulſionaries* 163

Diſſertation on the Religion of the Anabaptiſts 165

The Menonites 176

Diſſertation on the Adamites 186

Diſſertation on the Præ-Adamites 189

General Diſſertation on ſeveral modern myſtical Sects 195

The Labadiſts 201

Diſſertation on the Diſcipline of the Poliſh *Brethren, known by the Name of* Unitarians, Anti-Trinitarians, Socinians, *&c.* 208

Diſſertation on the Cuſtoms, &c. *of thoſe who are called in* Holland Collegianten *and* Rhynſburghers 219

Diſſertation on the ſingular Doctrine of a Sect which is accuſed of Libertiniſm *and* Deiſm 224

EXPLA-

EXPLANATION
OF THE
SEVERAL PLATES
In the SIXTH VOLUME,

With Directions to the Book-binder for placing the Figures.

No 1.
LA Communion des Anglicans à St. Paul.
No 2.
Le Batême Domeſtique
Le Serment de la Fille qui ſe trouve enceinte
Convoi funebre des Anglois
No 3.
Le Mariage clandeſtin
Ceremonies Funebres Domeſtiques chés les Anglois
No 4.
Aſſemblée des Quaquers à Londres
A. Quaquereſſe qui prêche
Aſſemblée des Quaquers, à Amſterdam
A. Quaquer qui prêche
No 5.
Monnoies et Medailles frapées par les premiers Anabaptiſtes
No 6.
Anabaptiſte d'Amſterdam
Quaquer d'Amſterdam
Quaquereſſe qui prêche
Anabaptiſtes de Ooſt friſe
No 7.
Le Batême des Mennonites
La Benediction qui ſuit le Baptême
No 8.
La Cene des Anabaptiſtes, premiére Figure
La Cene des Anabaptiſtes, ſeconde Figure
No 9.
Aſſemblées nocturnes des Adamites d'Amſterdam
Adamites d'Amſterdam
No 10.
Proceſſion des Flagellans
No 11.
Les Free Maſſons
No 12.
Aſſemblée de ceux quon apelle Collegiens a Amſterdam
Leur Cene a Rhynsbourg
No 13.
Le Batême de Rhynsbourg

No 1. *Page* 78.
THE Communion of the Engliſh at St. Paul's
No 2. *Page* 80.
Baptiſm adminiſtered in private Houſes
The Breeding Woman's Oath
Funeral Proceſſion of the Engliſh.
No 3. *Page* 83.
The clandeſtine Marriage
Funeral private Ceremonies among the Engliſh
No 4. *Page* 118.
Aſſembly of the Quakers in London
A. A Quaker-woman preaching
Aſſembly of the Quakers in Amſterdam
A. A Quaker preaching
No 5. *Page* 170.
Money and Medals ſtruck by the firſt Anabaptiſts
No 6. *Page* 179.
Anabaptiſt of Amſterdam
Quaker of Amſterdam
Quaker-woman preaching
Anabaptiſt of Eaſt-Friesland
No 7. *Page* 183.
The Baptiſm of the Mennonites
The Benediction after Baptiſm
No 8. *Page* 184.
The Communion of the Anabaptiſts, firſt Figure
The Communion of the Anabaptiſts, ſecond Figure
No 9. *Page* 187.
Nocturnal Aſſemblies of the Adamites
Adamites of Amſterdam
No 10. *Page* 188.
The Proceſſion of the Flagellans
No 11. *Page* 203.
The Free Maſons
No 12. *Page* 219.
Aſſembly of thoſe called Collegians at Amſterdam
Their Communion at Rhynsburgh
No 13. *Page* 222.
The Baptiſm of Rhynsburgh.

THE